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THIRTYFIRST Indian National Social Conference

(DECEMBER, 30, 1917.)

PRESIDENTIAL ADDRESS

BY

Dr. Prafulla Chandra Ray

I make no apology for appearing before you on this platform though I feel that my faith and training make position somewhat delicate. I am, however, encoured by the thought that I am one of you in spite of the particular hall-mark I may happen to bear. I crave you indulgence and hope that my humble words will be take in the spirit in which they are offered.

We stand to-day on the threshold of a new era in our bistory as a nation. New ideas, high aspirations are pulsating a present a present a present a light and the standard of the standard of

A dispassionate observer watching the present state of things from a position of detachment cannot fail to notice the weak points in our body politic. While the echo of Swaraj or Home Rule is reverberating from one end of the country to the other,—while ambitious schemes of political re-construction are being propounded by every section of the people—while gorgeous visions of a United India are capturing our imagination—loud protests of indignation are raised by classes and communities amongst us which we can no longer ignore. Why is there this note of discord where there should be only peace and harmony? Why this rift in the lute?

The answer lies in a nut-shell. It is our failure to recognise that the question which presses for solution at the present

moment is as much a political as a sociological one. By the nature of things, it must be so. For, however much we may try to divide and isolate the various parts of the national problem, they cling to one another as fast as ever and mock our attempts at self-decepion. We can not, with impunity, give undue preference to one over others. The law of Karma or causation is inexorable, and our past neglect in the work of social reform is bearing its evil fruit at the present hour. It has begun to clog the wheels of political progress. Let me state the problem clearly and definitely, and, in doing so. I shall confine myself chiefly to my own province, though what I am going to say will apply mutatis mutandis to the other provinces as well.

Leaving our brethern of the Islamic faith out of account, though they form the majority of the population in Bengal, we find that out of 21 millions of Hindus, Brahmins contribute 12½ lakhs, Kayasthas 11 lakhs and Baidyas only 89 thousands. As you are all aware, these three castes constitute what is called the higher castes in the Bengali social hierarchy. Then come the Navasakas, i.e. the various castes and sub-castes which are allowed to carry water for the Brahmins and are thus placed under the category of the touchables; these include the Tantis, Tilis, Kaivartas, Sadgopas, Gandhaboniks, etc.

Next come the vast majority of the population most of which occupy the lowermost rungs in the social ladder and are more or less classed as *untouchables*. It is not my intention to take up your valuable time or tire out your patience by entering into any lengthy details regarding

them. If I at all refer to these, it is only to point a moral and adorn a tale--in this case, I regret to say, a tale of wor and national disgrace. It should be remembered that what is called a bold peasantry and stalwart yeomanry are mainly contributed by these so-called *untouchables*.

Let us for a moment take a historical retrospect of the gradual formation of the social strata of Bengal. From the 7th to 11th century A. D., this province was more or less converted to the Buddhistic faith. A brass image has recently been unearthed in East Bengal, from the inscription attached to which we learn that Queen Pravabati of Samatata (समतट) (Gangetic Delta), though herself belonging to a dynasty professing the creed of Buddha, was by no means inimical to the worship of the Goddess Sarvani (a form of Durga). From another copperplate we also glean that the Queen of Madanapala of the Pala dynasty made a grant of land to certain Brahmins who recited to her episodes from the Mahábhárata. We also gather from the . Chinese traveller, Hiouen Chuang, that in the 7th Century A.D,. King Siladitya of Kanauj (Harsabardhan) was a Saivite with Buddhist proclivities. In fact, the whole of Northern India from Kanauj to the Gangetic Delta was under the sway of Buddhism. It is scarcely necessary to point out that, during this period, the Caste System, if it did not altogether disappear, was very much relaxed and there were frequent inter-marriages among the members of different castes and classes.

On the decline of Buddhism, when the Brahminical faith once more began to rear its head, a sort of reorganization of the existing castes and subcastes took place. Hindu-

ism with its graded system of castes received an authoritative stamp under King Ballala Sen, the reputed founder of kulinism. Those who were the earliest to recognise the signs of the times rallied round the king and supported his reconstituted hierarchy, and thus secured for themselves social precedence. There were many, however, who called in question the pretensions of this ruler and held aloof. They were mostly degraded to the lower ranks; the Suvarnabaniks and the Jogis suffered most, inasmuch as water offered by them is not drinkable by the members of the privileged classes.

Here we have in a nut-shell an insight into the social history of Bengal. A convenient legend has been given currency to in later times that as, during the Buddhist period of social disintegration, religious rites as enjoined in the Vedas (वेद विहिन किया कवाप) were well-nigh forgotten in Bengal, five learned Brahmins were imported from Kanauj by King Adisur to revive the Sanatan Dharma, whatever it may mean.

Granting that there is some substratum of fact in the above legend, it may be reasonably asked how many of the 13 lakhs of Brahmins in Bengal today can claim direct lineal descent from these five prolific ancestors, who, by the bye, were not accompanied by their consorts. As Mr. Ramáprasád Chanda, a devoted worker of the Varendra Research Society, very tersely puts it:—"One other obstacle to the credibility of the stories of the origin of the Bengali Brahmans as given in the geneological works of Radhiyas and Varendras, is that it involves the assumption of the practical_absence of Brah-

mans in Bengal 30 to 35 generations, or, say, eight to ten centuries before. According to the geneologists of Rádhiyas there were seven hundred Brahman families in Bengal at the time of the coming of the five Brahmans from Kanauj. But now-a-days representatives of the seven hundred families are nowhere to be met with, whereas, the descendants of the five immigrants fill the whole country." Scratch a Saptasati Brahmin and you will find non-Aryan blood in him.

It is well known that when a handful of men, even of a superior race or culture migrates to a distant land and settles down in the midst of a backward race, the former is compelled by the laws of nature to choose their mates from among the latter. It is also believed that some of the sub-castes amongst Brahmans in other provinces are of foreign origin. I shall not name them for obvious reasons. A similar state of things is going on under our very eyes among the Nambudri Brahmins in Malabar. It is an historical as also a sociological fact that, barring a few isolated instances, the Brahmins of Bengal and other provinces are made up of a heterogeneous blend. Ethnology also tells the same tale, and anthropometric data and cephalometric measurements fail at any rate to detect much radical difference in the facial contours of a Brahmin and a non-Brahmin. Mr. Chanda very pithily sums up the results of his own researches in the following lines ;-"The head form of the Outlandic Bráhman does not support his claim to be the pure-blooded descendants of the Midlandic Vedic Risis but indicates his close physical relationship to his non-Brahman neighbours classed as Sudras and "antyajas", or outcastes. The

difference in the head form of the Kanvakubiya wide Brahmans of the United Provinces and Maithila Brahmans of the one hand, and the Nágar Guzrat and Rádhiya Várendra and Vaidika Brahmans of Bengal on the other, cannot be explained by the miscegenation alone, but indicates that the Bráhmans of the Outer countries are at base Outlandic in stock and have not absorbed Midlandic elements in larger proportions than their non-Brahman clients (yajmána)". Sir Herbert Risley's ethnological conclusions may not be palatable to many of us, but Mr. Chanda's investigations at any rate go to establish the social identity of the various castes and sub-castes. So much for the Brahmins. As for the Kayasthas, there is a current Bengali saying 'whoever loses his caste takes shelter under the hospitable fold of Kayasthas (जाव हाराइले कायस्य). Apart from the Kulins and Mauliks, there are some 72 sub-classes among them. Any member of these, if he can graduate in the University or earn a fair competence, is sought after by our blue-blooded Kulins. who vie with one another in offering him his daughter in marriage; and thus promotion in pedigree from sub-class 72 to a maulik is constantly going on. Again, according to no less an authority than M. M. Haraprasad Sastri, the Mauliks were mainly Buddhists.

It is unfortunate that chemical analysis cannot be applied to ascertain the degree of adulteration in the blood of Brahmans and Kayasthas as in the case of *ghee* (clarified butter). As far as one can see, the caste regulations in their present crystallized form dates from the time of Ballala Sen;

and latterly, Raghunandan has done his bit, who was generous enough to concede that Kayasthas are after all सच्चद्र's, i. e. Sudras-but of a higher order. Then again, the northern part of the Empire of the Palas was overrun by a horde of barbarians from Thibet and a kingdom was carved out by them which lasted for half a century till it was overthrown by Mahipala. These exotic settlers were finally absorbed in the main population as is attested by the numerous temples which they have left behind them. The kingdom of Kuch-Behar at one time also embraced considerable portions of Northern Bengal, and this lends support to the theory of an admixture of Mongolian blood amongst certain classes in the Varendraland. Tod's surmise that some of the clans of the Rajputs and Jats are of Hun and Scythian origin has been horne out by recent researches. This is not the time nor the place to enter into an elaborate discussion as to the infusion of non-aryan blood into the high-caste Brahmins, but the following extract from Ranade's address on "Southern India a Hundred years ago" may throw a flood of light on this subject:

"The tact appears to be that the Brahmin settlers in Southern India and the warriors and traders who came with them were too few in number and too weak in power to make any lasting impression beyond their limited circle upon the vast multitudes who constituted the aboriginal races in the Southern Peninsula. In North India where their power was more distinctly felt they appear to have been, about the commencement of the Christian era, submerged by fresh hordes of Scythians or Sakas, of Huns and the Jats or Goths who subverted the Roman Empire. In Southern India, it

was not foreign invasion, but the upheaval of the aboriginal Dravidian races which brought about pretty much the same There is a tone of despondency and panic in the Puranas written about this time which can only be explained by some such phenomena. However this may be, this s certain, that when Hinduism revived from the pression into which it had fallen in consequence of the rise of Buddhism, it did not revive in its old pristine purity, out in the more or less adulterated form as we now see it even at the present day. In their anxiety to destroy Buddhism and later on the Jain faith, the Brahmins allied themselves with the barbarians of the land, represented in the countless multitudes which they had till then contemptuously reated as Sudras and as out of the pale of their early nstitutions. From being sages and prophets, poets and philosophers they descended to the lower level of priests and Purohits and thus sacrificed their independence for the advantage of power and profit. The gods and goddesses of the Dasvus or Rakshasas who held no place in the old pantheon were identified as being more or less pure forms of the old Brahminical Triad or rather of the two divisions of Shaiva and Vaishnava cults. The old elastic system of the three divisions of the Arvas and the fourth non-Arvan section became crystallised into local and professional castes of which the Brahmans became the priests; and these subdivisions became strict and insarmountable barriers. Such a change as this could not be brought about without a surrender all along the line to the brute force of barbarian influences...... Brahmanism having failed to conquer from want of power allowed itself to be degraded and conquered by the multitudes whom it failed to civilise." Why then this boast of heraldry? Why this apotheosis of pedigree? Why then this insatiate craving for claiming descent from the Sun and the Moon and tracing geneology from the Vedic Rishis?

At present it is custom and traditions which have usurped the place of religion in the affairs of the Hindu people. It is noteworthy that Manu, and Parasara, and the Mahabharata were more liberal and catholic as regards marriage laws and caste regulations than the latter-day commentators and exegists like Raghunandan. I can only make time to read out to you one or two extracts from these:

"The Yaksha asked, 'By what, O King, ! birth, character, study or learning, doth a person become a Brahmana? Tell us with certitude.

Yudhishthira answered,— "Listen, O Yaksha! It is neither birth, nor study, nor learning that is the cause of Brahmanhood. Without doubt, it is character that constitutes it. One's character should always be well guarded, especially by a Brahmana. He who maintaineth character unimpaired, never impairs himself. He, however, whose character is lost, is lost himself."

(Mahabharata Vana Para, Chap. 312).

"Receive pure learning even from a man of lower caste, the highest law even from the lowest, and the gem of a wife even from a base family.

Wives, learning, (the knowledge of) the law, (the rules of) purity, good advice, and various arts may be acquired from any body."

(Manusamhita, Chap. II, st. 238,240).

"The texts of Revelation contradict one another. The traditions also contradict one another. There is not even one Rishi whose opinion can be accepted as infallible. The truth about religion and duty is hid in caves. Therefore, that alone is the path which is followed by great men."

(Mahabharat, Vana Parva, Chap. 312).

"The maiden, though marriageable, should rather stop in (the father's) house until death, than that he should give her to a man destitute of good qualities."

(Manusamhita, Chap. 9--st. 87).

"For the first marriage of twice born men (wives) of equal caste are recommended: but for those who through desire proceed (to marry again) the following females, (chosen) according to the (direct) order (of the castes), are most approved. It is declared a Sudra woman alone (can be) the wife of a Sudra, she and one of his own caste (the wives) of a Vaisya, those two and one of his own caste (the wives) of a Kshatriya, those three and one of his own caste (the wives) of a Brahmana."

(Manusamhita, Chap. III, 12-13.)

Eminent scholars lik Bhandarkar are of opinion that on the revival of Brahman in during the Gupta dynasty, the Scriptures and the *Purinas* were retouched and interpolations freely made support the pretensions of the spiritual guides.

So much for the historical basis of the claims of the higher castes. I now appeal to you from a different standpoint. There is such a thing a expediency even in Sociology. Is it fair, as it just, is it in the best interests of

our country that a handful of privileged men should continu to monopolise all the advantages accruing to them throug' the accident of birth and drive the submerged teeming millions to hostile camps and compel them to live in a stat of armed neutrality? A house divided against itself canno stand. The backward classes are flesh of our flesh and bon of our bone and it is the bounden duty of our men of ligh and leading to extend to them the right hand of fellowship and lift them up from the quagmire of degradation and despondency. We cannot afford any longer to have in ou social frame-work a microscopic minority of Spartans lording it over the helots. The loss to the country from the intellec tual stagnation of the overwhelming majority of her people is simply incalculable. We are loud in claiming politica equality with our British fellow-subjects, but when it comes to yielding an inch of ground to our own countrymen we figh shy of it and cry help! murder!

We are never tired of citing the example of Japan when we want to prove that political progress can be achieved ever in an Asiatic country. But it suits our convenience to forge, all that the Land of the Rising Sun has done for her social regeneration. There, up till the seventies of the last century, the Samurai clans had monopolised to themselves all the privile ges now arrogated by our Brahminical castes. The eta and the hinin (the untouchables of Japan) were regarded so impute and unclean that they were not even allowed to dwell in the ordinary villages but had locations assigned to them,—a state of thing now met with in some parts in the Southern Presidency. But on the memorable day of 12th October in 1871, the Samurai, with a spirit of chivalry no less of patriotism

voluntarily parted with their vested interests and abolished the artificial and invidious caste distinctions and thus laid the foundations of a compact and homogeneous nation.

What was possible in Japan in 1871 is found to be impossible in India even towards the close of the second decade of the 20th century. Even now we find that, as the saying goes, 12 Rajputs must have 13 cooking pots (बार राजपुतेर र हार्गिक), and 500 Congress delegates require as many titchen arrangements. This at any rate is applicable to our riends of the Southern Presidency, who have worked out the roblem to metaphysical nicety in as much as they have added new category namely दि दीन, or contamination by sight f the cooked food of a Brahmin when seen by a member of ne Panchama class even from a distance, say by means of a elescope.

In Bengal, Behar and Orissa the situation is fortunately of so very acute and the pride due to racial superiority has sen much softened. In fact, in Bengal, the Kayasthas and the aidyas are quite the peers of the Brahmins in intellectual d in social position. Judged by the standard of literacy e Brahmins are found to occupy rather a subordinate sition. Thus, in Bengal, the Baidyas per mille contribute 2, Subarna Banik 451 and the Brahmins 399 and the rasthas 347; while in Behar and Orissa the Kayasthas top list with 332 and the Brahmins 168: in other words, for ery 2 Kayasthas who can read and write there is only one ahmin who can do the same. Moreover, in Bengal, a sort compromise was arrived at long ago by which the Kaibarts, Napits, Sadgopas, and Tilis were made selected (i. c.

castes which may offer water to the Brahmins). But in Madras and Bombay the Brahmin literates are overwhelmingly superior in number to those of other castes and the gradation betwen a Brahmin and a non-Brahmin very abrupt.

This intervening of a wide gulf has been a fruitful parent of racial animosities. Out of a population of 41½ millions only a million and a half are Brahmins. The marchof events is now very rapid. Hinduism has proved to be elastic and flexible in the past ages and we must make a vigorous effort to adapt ourselves to the altered circumstances. Toleration and charity should be our watchwords.

Some 7 or 8 years ago I spoke about the misuse of the Bengali intellect which holds good for the rest of India also, and I cannot do better than quote what I then said,—"True, it is that we are wont to take pride in the acuteness of the Bengali intellect as evidenced in the subtleties of disputations based upon the modern school of Nyaya as also of Smriti (of Nava-dwipa). It should however be borne in mind that while the great promulgator of Smriti (Raghunandan), was ransacking the pages of Manu, Yaynavalka, Parasara and others, and laying down the rigid rules of fasting to be observed by a child-widow of nine years of age and in default thereof holding out the terrors of hell-fire for her ancestors on the paternal and maternal side; while Raghunatha, Gadadhara, Jagadisa and other mighty logicians were engaged in composing glosses and commentaries on the classical works of logic and were thus adding to the consternation of the pupils of the tols; while our astronomers were calculating the omens and prognostications from the

wing of a crow at a particular moment in the south-west arter; while our pandits were disturbing the peace of the semblies by acrimonious dispute over the controversy hether the sound raised by the falling of the palm-fruit companied it or was an after-effect';—I say when the inlectuals of Navadwipa were thus utilizing the precious t of time, in Europe, Galileo, Kepler, Newton and other ilosophers were unravelling the mysteries of Nature and hering in a new epoch and thus glorifying the intellect man."

Swami Vivekananda truly observes,—"A religion which es not feel for the miseries of the poor, which does not lift man, forfeits the name of "religion." Our religion has generated into a creed of the "touchable" and the "untouchle." O' my God, the country whose best intellects have the last two thousand years busied themselves with such struse problems as the propriety of taking up the food, the right hand or the left, that country only courts described deserves downfall."

See to what extent our intellect has been misused !

The problem of "touchableness" has assumed a scientific pect in these days. If a pariah crosses your threshold u throw away your jar of drinking water as polluted, but and lemonade manufactured by the untouchables pass rent! A distinction conferred on a member of our society comes the occasion for giving a dinner in the Town-Hall ered by Peliti and the recognised leaders of the Hindu liety take part in the function and their names are publiced in the morning papers, but when on the occasion of a

marriage or *Sradh* you are guilty of sitting to a feast with a Christian or Moslem or even a Hindu of the *lower* castes you are threatened with excommunication. Reason, logic and common sense are thus scattered to the four winds.

If you cannot see your way to abolish the castes, you can at any rate see that its bonds are loosened and its stringency relaxed. You render yourself incapable of cultivating the higher civic virtues if you allow your social structure to be honeycombed with inequalities and your mind to be distracted by petty squabbles over sectarian matters and the nice shades of distinction between tweedledum and tweedledee.

Listen to what the Apostle of the idea of National Unity says:

"When the Indians really believed that some of them were born from the head, others from the arms, and others from the feet of Brahma, their Divinity, they organised their society by distributing mankind into castes: assigning to one caste an inheritance of intellectual labour, to another of military, and to others of servile duties; thus condemning themselves to an immobility that still endures, and that will endure so long as belief in that religious principle shall last."

Mazzini's words uttered some eighty years ago are still ringing in the ears of civilisd mankind.

The future of India—her claim to call herself a nation—depends upon the solution of this burning question. Ancient India, however, was far more liberal and enlightened in this respect. The beautiful legend of Satyakama

Jabala in the Chhandogya Upanishad exemplifies the fact that truth and learning opened out in those days a path to the highest honour and to the highest caste.

There is a prevailing belief that the submerged masses have all along been contented with the position assigned to hem and have taken it lying down and that it is only of late hat they have begun to raise a voice of protest in view of heir awakened self-respect. A similar complaint is made by the Anglo-Indians about the present generation of Indians. ong before the advent of the Europeans and the spread of western democratic ideas, in fact, so long ago as the 12th entury A. D. we find the bitter cry of the outcastes. In a noetical work of surpassing interest, recently unearthed and ublished called way that a vivid icture of the transitional period in Bengal when Buddhism has slowly merging into Hinduism occurs a remarkable assage of which I give the translation here.

"The Brahmins go about asking for gifts and if they fail get them of any householder they threaten to reduce the rorld to ashes by-their imprecations.

"Dhamma in Paradise was sorely aggrieved and produced arkness of illusion.

"Then Dhamma assumed the form of a Mussalman and put n a Fez and took up in his hand a gun and a spear.

The Gods of one mind put on pantaloons in delight: ramha became Mahomet and Vishun a Paigambar and Siva dam; Ganes assumed the form of Ghazi and Kartik of Kazi, arada giving up his ascetic garb became a Sheikh...The sun ind the moon and the other gods filled the ranks of in-

fantry and began to be at drums and then laid under ruins the town of Jaspur." It is thus evident that even 6 or 7 centuries ago there existed bitter hatred against the Brahminical self-assertions.

Within the last three centuries, and from time to time there have arisen also in our midst saints and prophets like Guru Nanak and Kabir and Chaitanya to preach the Doctrine of the Brotherhood of Man and had it not been for their teachings a far larger proportion of the people of N. India would have embraced Islamism.

The position of women in our society equally calls for radical reform. If ignorance is the curse of god, as the immortal poet has it, then it is ten fold so when applied to women. For, man, at any rate, comes in hourly contact with the external world, mixes freely with all sorts and conditions of people, and has all his angularities rounded off. But our womenfolk, living in the seclusion of the Zenana, cut off from contact with the outside world live, move and have their being like frogs in the well; she jealously cherishes all the absurd notions and superistitions which she imbibes with her mother's milk and takes every care to inoculate the child in her lap with the poison, and what is bred in the bone cannot go out of the flesh.

The tragedy of our home-life was depicted by our own Rabindranath some 30 years ago in a poem of singular pathos. The poet depicts a vivid picture of the expectant bridegroom on the first night of the honeymoon. He unbosoms to his partner for life his soul's aspirations and meets with a chilling response. The child-wife replies to his

yearnings by only asking for plums, her favourite pussy and finally wants to return to the lap of her grandmother.

Yes, it is the grandmother who plays the leading part in the moulding of the character of the child-wife. We have been talking a good deal about Home Rule the last few days but we forget that there is another Home Rule under the autocratic sway of the grandmother, who moulds the young wife according to her own ideals and pattern and thus takes good care to check any budding ideas of equality and comradeship with her enlightened husband. Thus our educated young man has to lead a two-fold existence in two distict watertight compartments. In the drawing room, our cultured youngman talks of Home Rule on Colonial basis. But as soon as he enters the Zenana—the veritable Doll's House—he has to descend to the common places of an un-enlightened domestic environment.

Many of you with academic distinctions on your brow do not hesitate to sell yourselves to the highest bidder in the matrimonial market. It rends my heart to have to confess that some of you at any rate consciously or unconsciously have been or will be the instruments of self-immolation of many a Snehalata! Many a leading member of our society is found to prate on the platform on the evils of the dowery system, but when his own turn comes he gives the go-by to his preachings and is extortionate in his demands, and when he is taken to task he roundly lays the blame at the door of his mother and grandmother, or his wife, and washes his hands clean. I appeal to you the rising hopes of our country to take a solemn vow not to be a party to such bargaining.

Ancient India can boast of a Gargi, a Maitreyi; no should it be forgotten that the authors of many Vedic hymniwere women. In the palmy days of Buddhism also there were eloquent lady preachers. We have evidently degene rated now.

It is no exaggeration to say that in some points ou womenfolk even of the higher castes labour under a disabilities and disadvantages of the "depressed classes of the society. No doubt we feed them, we cloth them, we generally treat them well. But is that all Are we not bound to educate them and bring them to the level of an educated man's culture and intelligence? For considerations alike of justice and expediency it is necessar to bring the light of education to them. A people, ha of whom are immersed in darkness, can never expect t grow. Nation-building cannot proceed in hearted fashion. Growth to be real must be harmoniou Those who think we are able to make any great headwa in politics without a simultaneous advance in social ar industrial matters, labour under a great mistake. Let approach the national problem in a truly broad and cathol spirit and not grapple it by halves. I appeal to my countr men with all the emphasis at my command to keep this ide in view and I am sure as night follows day that the activities for the good of the country will be crowned wi success.

Before concluding, I would desire a passing mention of the following points, but as the time at my diaposal

short I leave these for other more competent speakers for discussion:—

- (1) Advancing the age of marriage both of boys and girls in Hindu Society.
 - (2) Raising the 'age of consent' to 16.
- (3) An Amendment, on Mr. B. N. Basu's lines, of the Act. III of 1872.
 - (4) Removal of social restrictions on sea-voyage.

In the great federation of the nation of the world, India at one time occupied the place of its brains and heart. Out of India, civilisation and culture spread to East and West, North and South. In that morning of ancient history, the world looked forward to India for light and guidance, for knowledge of the accurate sciences such as algebra and chemistry as shown in my History of Hindu Chemistry) for ppersonal and social purity, for sacrifice and abstinence, for plain living and high thinking. Now, thanks to the cumulative effect of centuries of social inequalities and oppression, of the degradation of the condition of women and w of large sections of the people, and the walls of differences raised between man and man by custom and tradition, India dinow lies at the feet of nations—powerless and helpless. The blood that flows from her heart and goes to her brain does omo longer reach the lower limbs of the body-politic. As the consequence of this abnormal condition, India finds these Biparts of her organism practically paralysed and atrophied. A.So long as the blood does not begin to reflow and vitalise Nthe limbs which now remain palsied, there is no chance for anIndia to get back a place in the sun. I appeal to my fellow-countrymen, high and low, rich and poor, Brahmin

and non-Brahmin, orthodox and heterodox, to forget the pride and vanity of place and birth, and begin ministering to the limbs the neglect of which now drags us down to a life of humiliation, and makes the name of our Motherland a bye-word of contempt and reproach in the civilised world. India must wake up, shake off her degradation, put life and heart into every class of her people, elevate her women and depressed classes and remove the galling restrictions of caste and all social inequalities. When this is done she will enter into a new era of her life, and then, like Prometheus unbound, she will be recognised as a great power in the world and will have a unique place in the comity of nations. I appeal to you all, ladies and gentlemen, to direct your best efforts towards the consummation of that great ideal, the realisation of that aspiration. We owe it to our Motherland to rise equal to the occasion, face the situation and brave the difficulties, and, once we begin to help ourselves, I have no doubt Providence will begin to help us. Bande Mataram.

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SPEECH OF THE

Hon'ble Mr. Bhupendranath Bose

ON THE OCCASION

OF THE

Introduction of the special Marriage Amendment Act in the Supreme Legislative Council

The 16th February, 1911.

Special Marriage Act (Amendment) Bill

In moving for leave to introduce a Bill to amend the Special Marriage Act, 1872, the Hon'ble Mr. Bhupendranath Basu said:—

"May it please Your Lordship-In introducing this Bill which stands in my name I shall take the liberty to place before the Council very briefly the history of the law which at present governs marriages between persons who are not married according to the orthodox rites of the religion in which they were born. I shall deal principally with the question of Hindu marriages, with which I must say at the outset I am primarily concerned. It is well known that marriage is a sacrament with the Hindus and among the higher castes of Hindu society is performed according to rituals which have in all essentials come down from the Vedic times. Their very age, apart from their source. invests the marriage tie with a peculiar sanctity in the eyes of the Hindus. After the Vedic ages. coming down through circling centuries, these marriage rites have taken the hue, though not deeply, of the religious beliefs of the times through which they have passed, and we have now the observances of the Pauranic period intermingling

with the simpler rites practised by the ancient Rishis, the ancestors of the Hindu race.

"Hinduism, like other great religions of the world, has had its dissenters from time to time. The Jainas, the Buddhists, the Sikhs have had their own marriage rites, and minor sects have also adopted variations recognised in their own particular communities; but difficulties arose with the stereotyping of prevailing Hindu practices during the British period. Law Courts gave rigidity to existing customs, and Hinduism to some extent lost its innate vitality and Hindu practices ceased to yield a quick response to changes necessitated by a change in the environments of Hindu life.

"Early in the Nineteenth century Raja Ram Mohan Roy revived in India the doctrine of the Unity of God and appealed to the sacred books of the Hindus themselves, to the Vedas and the Upanishads, for the realisation and confirmation of this high ideal of religious belief. He founded what is now known as the Brahmo Samaj of India in the year 1830, and his great personality soon attracted to it many earnest and thoughtful men from among the Hindus; for some time the members of the new sect, who called themselves Brahmos, worshippers only of Brahma or the Supreme Being, conformed to the social and religious observances of the Hindus, omitting more

or less what to them seemed repugnant to the ideals of their faith. With the increase in their numbers and under the driving force of the genius of Keshub Chunder Sen, the Brahmos evolved out of the ancient rituals of Hinduism, ceremonials to suit their special needs. Not only did they abandon a substantial part of the old ritual, but they went further and, disregarding the limitations of caste, introduced intermarriage in their own community. Naturally great misgivings arose as to the validity of these marriages. For many centuries the practice of intermarriage between members of different castes had ceased among the Hindus. The Brahmos obtained the opinion of a distinguished lawyer, then practising in the Calcutta High Court, Mr. Cowie, who was then Advocate General, who gave it as his opinion that the Marriages contracted by the Brahmos would not be looked upon as valid in a Court of law. In this state of things, the Brahmo community approached the Government of India for a marriage law which would validate their marriages, and in 1868, Sir Henry Maine, the greatest jurist who has ever held office as a Law Member of the Government of India, concurring with the opinion of Mr. Cowie, introduced a Bill which was very simple in its character. As the Christian community of India had already their own marriage registration law (14 & 15 Victoria, CHAPTER XL), under which they could be married

without the rites of any of the Christian Churches, Sir Henry Maine excluded the Christians from his scheme, and confined it to those who objected 'to be married in accordance with the rites of the Hindu. Mahomedan, Buddhist, Parsi or Jewish religions,' and he laid down a few simple conditions for the validity of a marriage under his measure. These conditions were: (1) presence of the Marriage Registrar; (2) age of the husband should be above 18; (3) age of the wife above 14, and if below 18, consent of her guardian necessary; (4) parties not to be within the prohibited degrees of their own respective communities. Things in India move slowly, and by the time the opinions of Local Governments had been collected and the Bill was ripe for enactment into law, Sir Henry Maine had left the scene of his labours, and his successor, out of deference to the opposition that the Bill had evoked in certain quarters, modified the measure to some extent and introduced a limitation which I now seek to remove. This limitation is as follows. vis., that the provisions of the law should only extend to those who did not profess the Christian. Jewish, Hindu, Mahomedan, Parsi, Buddhist, Sikh or Jaina religions, and a form of declaration was introduced which had to be signed by the parties contracting marriage, which made the declarant say that he or she did not profess any of the religions above-mentioned. The present law, Act

III of 1872, stands with this limitation. Now, my Lord, this negation of all existing and known religions of India by those who seek to contract these marriages is felt to be a hardship. The Brahmos naturally object to make the sweeping declaration. Many of them believe that the religion as professed by them is only a purer form of the Hindu faith, and they derive their inspiration from the sacred writings of the Hindus, the Vedas and the Upanishads. We Hindus have no quarrel with them. Our religion is not confined to professions, we do not object to sects, and so long as any section of the Hindu community does not seek to break away from it, the Hindus, subject to limitations which they naturally impose for the protection of the orthodox faith, do not deny to such section the right to live as an integral part of the Hindu society. The Vaishnavas of Bengal have their own peculiar practices and ceremonies and disregard not only the limitations of caste, but also of creed. Muhammadans have been known in the past to embrace the Vaishnava faith. The Vaishnavy in times past have displayed a violent hostility to certain Hindu divinities; but they always been tolerated by the Hindus and treated a part of themselves. Their great teacher Gouranga is looked upon as one of the holiest of saints, and by a large and very devout section of the people as an incarnation of God himself.

Hindus learnt and taught the lesson of religious toleration when the rest of the world was red with strife. 'I manifest myself to all who come to me whatever may be the path they tread' is the admonition that Srikrishna gave to his favourite disciple centuries ago, and this has largely influenced Hindu thought and opinion in matters of religious belief. But while Hindu opinion is tolerant of other faiths it is naturally sensitive to any departure from its own established code of practices; this attitude has been its great safeguard in the past, and in this view an objection may be taken to my amendment, that if carried into law, it will facilitate intermarriage and lead to an eventual disruption of Hindu society. It cannot be denied that intermarriages between different Varnas were prevalent in ancient India and are recognised in Smritis and Sanhitas, which make provision for succession to inheritance by sons of wives of different degrees regulated according to the rank of their mothers. Even this rule of differentiation seems to have been an innovation for the ancient lawgiver Baudhayana lays it down generally that in case of competition of a son born from a wife of equal class, and of one born from a wife of a lower class the son of the wife of lower class may take the share of the eldest, in case he be possessed of good qualities.' Manu, the great law-giver of the Hindus, sanctions the

marriage of a Lrahmin with women of lower degrees though he reprobates the marriage of a Brahmin with a Sudra woman, a reprobation which shows that the practice existed. Many of the non-Brahmin castes of India, some of them occupying a high position in Hindu society, are the result of mixed unions. The great sage Vyasa, the compiler of the Vedas, the founder of the Pouranic faith and literature and one of the holiest of Brahmins, was the son of a fisherwoman and was himself the father of three sons, two from Kshatriya brides and one from the bed of a Sudra woman. Vijnaneswara, the great commentator of Yajnavalka, whose treatise the Mitakshara, is recognised as of very high authority throughout India, says in a passage quoted in a judgment of the Madras High Court (I. L. R. 12 Madras), 'a Brahmin begets upon a Sudra a, Nishada she the Nishadi marrying a Brahmin produces a girl, who again marries a Brahmin; in this manner, the marriage of the 6th daughter produces a Brahmin. Again a Brahmin produces upon a Vaishya an Ambastha, who marrying a Brahmin bears a daughter, and these connections going on for five generations produce a Brahmin,' so that in olden times a Brahmin could be gradually evolved. Jimuta Vahana, the recognised authority on the law of inheritance in Bengal, speaks in the Dayabhaga of the union of a Brahmin with a Sudra woman as a

venial offence and lays down, basing his opinion upon Vrihaspati and Baudhayana, the principle that the son of a Sudra wife shall have the same rights as the son of a Brahmin wife, except as to lands given to the father as a pious donation. whatever may have been the practice in the past, for many centuries now intermarriage between different castes, except in some very rare cases sanctioned by local custom and confined to two or three castes, has been unknown, and this exclusion has gone so far as to prohibit intermarriage between different sub-sections of the same caste. There is a strong consensus of opinion in a considerable section of the Hindu community that restrictions upon intermarriage between different sub-sections of the same caste, if not between different castes, should cease. Cases of such intermarriage have taken place in the Kayastha community of Bengal and there is a growing desire to extend the practice between the sub-sections of that community inhabiting different parts of India, and in some instances between members of different castes. The parties contracting such marriages do not desire to break away from Hinduism and the Hindu tradition. They celebrate the marriages according to Hindu rites, which though same in essentials, differ considerably in practice in different parts of India and among different castes and communities; but the validity of such marriages

is not absolutely free from doubt. Mayne in his treaties on Hindu law says 'Marriages between persons in different sub-sections of the same caste, e.g., of Brahmans or Sudras, have been said to be invalid, unless sanctioned by local custom.' Raghunandan and Kamalakara, two of the latest commentators on Hindu law and usage as prevalent in Bengal, prohibit intermarriage between different tribes upon the authority of a text in one of the minor Puranas.

"The late Mr. Justice Dwarkanath Mitter, than whom a greater exponent of Hindu law has not adorned the bench of the High Court, observed in one of his judgments (Melaram Nudial v. Thanooram Bamun, 9 W. R. 552) as follows:—'Domes and Harees are two distinct castes, and the question is whether marriage between a Dome Brahmin and a Haree girl is good and binding. Local custom is the only authority by which such a marriage can be sanctioned, the general Hindu law being against it.' I may mention that the Domes and Harees in Bengal belong to the lowest grade of Hindu castes and are regarded as untouchable. The Privy Council, in a Madras case affecting the status of Sudras in Madras, held that illegitimate offspring of the Sudra caste belonged to that caste and a marriage between such offspring and another member of the Sudra caste would not

be invalid (13 Moore's Indian Appeals, page 141). In a later case in the Calcutta High Court another eminent Hindu lawyer, the late Sir Romesh Chander Mitter, whose attention had been called to the Privy Council judgment I have just mentioned, held that 'marriage between parties in different subdivisions of the Sudra caste is prohibked unless sanctioned by any special custom, and no presumption in favour of the validity of such a marriage can be made although long cohabitation has existed between the parties.'

"The Calcutta High Court, in a bench composed of two English Judges, in another case in which the reputed husband was a dhobi or washerman and the reputed wife a fisherwoman, both belonging to Assam, held that intermarriages between different sub-sections of the Sudra caste were valid. One would hardly think that in this state of the law, with only a judicial authority by no means unanimous, that valid marriage may be contracted between sub-sections of the Sudras in Madras and of the fishermen caste in Assam, amongst both of whom illegitimacy is no bar to inheritance, it would be safe to pronounce that marriages between the sub-sections of the higher castes in India, who do not profess to be Sudras and in many instances follow the practices enjoined up on the 'twice born,' would be valid. And naturally people would hesitate to form unions the validity of which may be called into question at any time. I am aware that there is a growing opinion that such marriages must be held to be valid, but people cannot afford to marry merely upon legal opinions, however high the source may be from which they proceed. No custom has yet grown up to sanction such marriages, for a custom to be valid must be existing from time immemorial. All that I desire is that this bar which custom, or want of custom, has created in Hindu society should be removed.

"I do not think it is necessary to deal with the question in its aspect upon the Hindu Law of Succession. Doubts have been from time to time expressed as regards the effect of a change of religion upon the status of the parties. The Calcutta High Court has lately held (Kusum Kumari Roy v. Satya Ranjan Das, I. L. R. 30 Calcutta) that a Brahmo father can give one of his sons in adoption to Hindu parents. The High Court of Bombay (I. L. R. 25 Bom. 551) has held that a Hindu convert to Mahomedanism can give his Hindu son in adoption to Hindu parents; and the Privy Council in a very recent appeal from the Punjab Chief Court agreed with the conclusion of that Court that a Sikh or a Hindu by becoming a Brahmo did not necessarily cease to belong to

the Community in which he was born. And they further agreed with the Chief Court in thinking that such lapses from orthodox practice (in matters of diet, etc.) could not have the effect of excluding from the category of Hindu in Act V of 1881 one who was born within it, and who never became otherwise separated from the religious communion in which he was born (I. L. R. 31 Cal. 11). Whatever may be the doubts that marriage under the present Act which makes it incumbent upon a party to declare that he does not profess a particular religion, throws upon the law of succession to his property arising from the fact that a declaration has to be made that the party does not belong to one of the professed religions of India, the amendment of the law which I propose, and which dispenses with this declaration, will have no such effect, for it cannot be contended in the case of Hindus that if they intermarry according to Hindu ritual they shall cease to be Hindus. As regards those who do not desire to marry under a Hindu ritual, their position will not be worse than under the existing Act III of 1872.

"I have not dealt with the other great communities of India. As regards intermarriage the Muhammadan law is extremely liberal, the only condition being that the parties must belong to a religious faith which professes belief in the Ahle Kitab. The Muhammadans of India are not affected by the present law and the change I propose makes no difference in their case. As regards the Indian Christians, they have, as I have already stated, their Special Act, 14 & 15 Victoria, CHAPTER XL. The Parsis have their own law of marriage and divorce (Act XV of 1865) for marriages inter se, and if they do not desire to go beyond their own community, the law as it stands, or the alteration I suggest, will not affect them.

"My amendment is meant specially for the Hindus, and if the representatives of the other communities so desire. I shall be content to limit it to Hindus alone. I do not desire to interfere with the Hindu customs and practices as at present observed. All I seek is liberty to those who, while observing Hindu customs, believe that there may be room for expansion and growth in consonance with Hindu ideals, that such growth and expansion may be secured not by secession from the Hindu communion but by reversion to what made it so great in times gone by. And in this there is no violence to Hindu thought or feeling, no forcible imposition of alien and strange practices upon Hindu society. The Widow Remarriage Act has legalised the marriage of Hindu widows. Orthodox Hindu society is not affected by it. Just as it can avoid a convert to a foreign religion, so does it

avoid, when it seems necessary, social intercourse with parties contracting marriage under the Hindu Widow Remarriage Act, and so may it, if it likes, put under its ban people who may take the benefit of the legislation that I propose and contract intermarriage according to Hindu rites between subsections of the same caste or different castes. Hindu society has resisted violent onslaughts in the past upon its citadel of orthodoxy as understood by itself; it is not likely to be affected until there is a great change in its sentiment and attitude towards intermarriage, and if such a change ever comes, Hindu society will remain Hindu as it is, only orthodoxy will change one of its dogmas. Hindu society was justly indignant because members of its community, however low in the social scale, were at one time destined for the purposes of the Census for a separate classification: let us Hindus not drive out from our body enlightened men who would live the life of the Hindu and marry according to our rites, if in the just exercise of the liberty of conscience they extend their social horizon beyond the circle of their caste or sub-caste on lines at one time recognized by the Hindus themselves and sanctioned by their scriptures. The Lex Loci Act (XXI of 1850) has removed the disabilities of Hindu converts to other religions. Before that Act was passed it was felt doubtful as to whether, when a

Hindu renounces his religion, he would be entitled to succeed to his father's inheritance; because under the Hindu system of society apostacy was deemed a ground for forfeiture. The Lex Loci Act of 1850 removed that disability. Shall it be said that we are unwilling to remove disabilities from amongst ourselves, that we are unwilling to provide room for healthy expansion and growth? Such an attitude will be suicidal, such an attitude will seal up the genius of the Hindu race within an iron mould from which it can only escape by violence, or where it shall for ever lie cramped and immured. I hope it will not be so. sure it shall not be so, and in that hope and in that faith I crave liberty to introduce this Bill in this Council."

APPENDIX I

A Bill to amend the Special Marriage Act, 1872.

WHEREAS it is expedient to amend the Special Marriage Act, 1872; It is hereby enacted as III of 1872, follows:—

- 1. This Act may be called the Special Marriage Short title. (Amendment) Act, 1911.
- 2. That the words commencing with "who do not profess," and ending with "Jaina religion"

 Amendment of preamble Act 111 of 1872.

 Special Marriage Act, 1872, be omitted, and in lieu thereof the following words be substituted, namely, "intend marriage under the provisions of this Act."
- 3. That in section 2 of the said Act the words commencing with "neither of whom," and ending with "Jaina religion" be omitted, and the following words be substituted, namely, "who intend marriage under the provisions of this Act."

4. That in the Declarations to be made by the bridegroom and the bride in the Second Schedule

Amendment of Second Schedule Act, the words in clause 2 be omitted, and in lieu thereof the following words and figures be substituted, namely:—" I intend marriage under the provisions of the Special Marriage Act, 1872, as amended by the Special Marriage (Amendment) Act, 1911."

APPENDIX II

Statement of Objects and Reasons.

THE Special Marriage Act of 1872 applies to persons who do not profess any of the recognised religions of India and a declaration has to be made by the parties contracting marriage that they do not profess any such religion. This declaration, which is a negation of faith in all the religious systems of India, has been felt to be an unnecessary condition by the community for whose benefit the Act was specially intended.

The provisions of the Act, moreover, cannot be availed of by those members of the Hindu community who desire to introduce intermarriage between different sub-sections of the same caste or between members of the same caste inhabiting different provinces of India. Such intermarriages have not taken place for a very considerable time. Marriage customs observed by the same caste of Hindus in different parts of India vary sometimes considerably, and intermarriages are difficult as people naturally feel great hesitation in contracting marriages the validity of which may be open to question. Under the law as it stands at present,

intermarriage between members of different castes of the Hindus is of extremely doubtful validity, if not an absolute nullity. The necessity for a simple law of marriage wholly optional and which may be supplemented by the religious rites observed by the contracting parties is greatly felt by those who do not desire to break away from Hinduism and at the same time seek to adapt their life to the growing needs of the times.

Bhupendranath Basu.

The 16th February 1911.

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BOMBAY PROVINCIAL SOCIAL SCRIFFERENCE,

Sholapur 1920.

BRIEF REPORT

CONTAINING

- (A) English Summaries of
- (1) Sir Narayan Chandavarkar's Inaugural Address.
- (2) Mr. G. K. Devadhar's Presidential Address.

(BOTH DELIVERED IN MARATHI)

and

(B) Resolutions.

BOMBAY:

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1920.

BOMBAY PROVINCIAL SOCIAL CONFERENCE, 1920.

The Bombay Provincial Social Conference met on the 3rd of April at Sholapur in the after-noon spacious pandal erected for the Conference, and "was a great success both point of view of attendance as well as that of enthusiasm and interest shown in its proceedings. The attendance was the largest in the history of this institution. The pavilion was filled by delegates and visitors, the greater part of the latter representing the masses of the people. The attendance was as large as, if not larger than what was noticed at the political conference in the morning." Among those present were included the Hon'ble Mr. R. P. Paranipe, the Hon'ble Mr. B. S. Kamat, Hon'ble Mr. Desai, of Bijapur, the Hon'ble Mr. Belvi, Prof. Kanitkar, Prof. Kale, Prof. Jog. Prof. Dr. Nadgir, Mr. Ajrekar of Bijapur, Messrs. Marathe, Lalthe and Chaug ule of Belgaum, R. B. R. R. Kale and Mr. R. P. Karandikar of Satara, R. B. G. K. Chitale and Mr. H. K. Patwardhan of Ahmednagar, Messrs. V. R. Shinde Vaze, Gupte, Gadgil, Gokhale, Limaye, Kothari, Vamanrao Patwardhan of Poona, Messrs. A. V. Thakkar, D. G. Dalvi, T. A. Kulkarni Jamnadas Dwarkadas, Govindji Mowaji of Bombay, Rao Bahadur Shah, and V. N. Sathaye, Mr. Madki and Mr. Patil of Sholapur and others. Besides, there were more than five hundred ladies present. Mrs. Besant

was also present. In order to appeal to the Marathi knowing section of this large audience directly "it was arranged that the proceedings should be conducted throughout in Marathi, including the presidential and inaugural addresses."

SPEECH BY THE CHAIRMAN, RECEPTION COMMITTEE.

The proceedings were opened by the Hon. Rao Bahadur G. K. Sathe, C.I.E. Chairman of the Reception Committee, who in welcoming the delegates, gave an idea of the social work done in Sholapur. He impressed upon the audience the necessity of getting rid of the idea that social reform was a mere sham, and dwelt upon the importance of ameliorating the condition of the depressed classes. He also referred to female education and urged the development of the idea of co-operation for improving the condition of the rural population.

SIR NARAYAN'S INAUGURAL ADDRESS SWARAJ AND SOCIAL REFORM

Sir Narayen G. Chandavarkar then delivered his inaugural address in Marathi. In the course of it he said that though English education had gone on for nearly a hundred years and the agitation for social reform and the Social Conference itself had gone on for thirty years yet there were political reformers striving for complete self government who still kept on saying that social reform was not necessary and that all that India wanted was political reform in the form of complete swaraj or self-government. They still maintained that if swaraj was granted social reform would be more easily accomplished than under the present circum-

stances. It was necessary, therefore, that argument should be answered at the present moment when India was entering upon a new era and the new political reforms would give some power of responsible Government in the hands of the people. Sir Narayan maintained that the object of the social reformers was to prepare the country effectively for the real form of self-government whereby power in the hands of those of their people would be used not for the sake of interests of any particular caste, creed or class, but for the people and the masses as such, and especially for those who had been subjected for centuries to social inequality. social injustice, and social degradation, as in the case of many, and particularly of the depressed classes. Sir Narayan pointed out that just now people, who were spaking on public platforms and in meetings on democracy and on "government of the people, by the people. for the people," forgot that democracy was not a political but a social force, because even if complete selfgovernment were wrested by them from what was called the bureaucracy, yet in politics, after all was said and done, political reform meant the exercise by a few of power of Government over the people. Every one could not become an administrator; very few could become voters, had a democratic social spirit; political reform was the exercise of power over others, and unless the persons exercising the power really sympathised with and felt for the masses and had a democratic social spirit, political reform would lead to hardships, sufferings, and inequalities.

PEMOCRATIC SPIRIT.

Social reform, on the other hand, meant feeling the burden of life, and in social reform every individual was invested with power over others and made to sympathise with the lot of others, therefore "government of the people, by the people, for the people? which was used on political platforms and which had become a shibboleth in these days, was attributed to Abraham Lincoln as a political phrase, but Abraham Lincoln had borrowed it from Theodore Parker, the real anthor of it, who was a social worker and a religious reformer, and, therefore "government of the people, by the people, for the people" required for its basis social sympathy and a feeling for their homes their communities that they must work to elevate and enlighten the masses and remove inequalities of those who were below them. Of what use was political power if in their homes and in their communities they did not allow widows to marry, kept women uneducated, and did not recognise equality of status of men in the case of women, or if they allowed the present caste restrictions to go on? That was not a democratic spirit and to say that politics and swarai would bring the democratic spirit was only partially true, because the democratic spirit must also exist as a social force, otherwise swaraj would only mean the tyranny of a few over many for want of social sympathy and domestic reform. A great deal was being made at present of the Hindu-Moslem unity, but it was forgotten that what they recognised as Hindu-Moslem unity at

present was really, so far as it existed, a result of the work of social reform, social reformers, and the Social Conference: because when social reform commenced one hundred years ago it commenced with the abolition of "sati" by law; but it was soon found that the mere abolition of "sati" was of no use unless widows, saved by the law, were also allowed to remarry. Therefore, the widow Remarriage Act was passed.

But then it was found that widows would not care to marry unless women were in the first instance educated. Therefore girls' education was taken up by social reform-But then it was found that girls' education did not advance because of infant marriage. The question of the evils of infant marriage was next taken up. It was also discovered that girls' education did not advance because of caste customs. Social reformers then began their crusade against caste. Then it was that political reform ers, who were social reactionaries began their crusade against social reformers and said that politics alone would save India. Then came certain politicle reforms, which were attended by the principle of communal representation which the Mahomedans demanded. Then the eveof the political reactionaries were opened. The Mahomedans not only demanded communal representation but insisted that the depressed classes, who were one-fith of the population of India should not be regarded for political purposes as Hindus, because they were outside the pale of Hindu society according to Hindu social customs and religion. Then the Hindu politicians who were for political reform but against social reform, saw

that caste was really a block in their way, and since then attempts had been made by them to unite Hindus and Mahomedans. One circumstance and another had no doubt promoted a feeling of unity amongst Hindus and Mahomedans. The depressed classes had come to the front because of the work of the social reformer, and the politician, however reactionary he might have been, had to count upon this force. Social reform had assisted political reform up till now and unless social reform was prosecuted with greater vigour than before, the new reforms would only result in failure. They all congratulated themselves upon the Hindu-Moslem unity at present, but it should be remembered that that unity had only begun and this beginning could not be regarded as one laid on sure foundations. It had been brought about by a number of circumstances more or less of a political character, and to make it a real and enduring force it must have a social and, therefore, suitable basis: and that was the object of this Social Conference.

On the motion of Rao Bahadur R. R. Kale of Satara, seconded by Dr. Ranade of Sholapur and supported by Mrs. Rajubai Gunjotikar in most eloquent terms, Mr. G. K. Devadhar M. A., Senior Member, Servants of India Society, Bombay, and Hon. Organizer and General Secretary of the Poona Seva Sadan was voted to the Presidentship of the Social Conference.

The following is a summary of the address delivered in Marathi by Mr. G. K. Devadhar as President of the Provincial Social Conference held at Sholapur on the 3rd of April 1920.

MR. DEVADHAR'S PRESIDENTIAL ADDRESS.

"Sir Narayan and fellow-delegates,-In cheerfully accepting the great honour which you have done me, I would take the liberty of making my position clear. I do not claim equality with those great and good men who filled this high position with great ability on previous occasions. But, I look upon it not as a personal tribute to the small service which I have been privileged to render to the cause of national regeneration, but consider it as your recognition of the great importance of the services which I, assisted by many earnest colleagues, have been rendering to this great cause in a variety of ways. I am an humble follower and disciple of our great and patriotic leaders like Rande, Agarkar, and Gokhale who vigorously and courageously fought our battles in the past and whose memories, we all cherish in such great affection and veneration. Fortuately, we have still with us in our ranks men of their stamp like Sir Ramkrishna Bhandarkar, Sir Narayan Chandavarkar, Prof. Karve, Mr. Shinde and others who are bearing the brunt of the movement and whose lead we all gladly follow in social matters.

PROGRESS OF SOCIAL REFORM.

2. Taking a rapid and impartial review of the situation, we have strong grounds to be proud of our achievements in the past two generations. Time was, when we used to be misrepresented, caricatured, abused, and painted in darkest colours, for our zeal and enthusiasm for social advancement, by those who

opposed it in the name of religion and country. They charged as with impious motives and hostility to religion. This campaign of hostile and unfriendly criticism and vilification lost its vigour. The Timespirit was on our side. The operation of world forces, the spread of education, and growing contact with western civilization and culture cleared the way and largely helped to remove the obstacles in our path. the advancing tide of nationalism controlled by ationalism, and the innate sense of human dignity and human justice asserted itself. In order to judge whether our cause has lost or gained, we need not go very far. The history of social progress in Poona during the last forty years will afford ample testimony to our distinct advance in many directions. Though Poona is a centre of many educational and liberay movements, it has not yet lost its position as the strong hold of conservatism and orthodoxy. I shall only give five .tems. First, take the question of women's educaiou. If one remembers the setive opposition offered to the opening of a Girls' High School in the heart of the city, one would be astonished to see now the verlarge number of girls and women attending schools and the Seva Sadau classes. Poona claims today the three biggest institutions in the country for the education of women and girls. These have become object-lessons, as is generally recognised, to the rest of the country in this direction. Secondly, take the cruel practice of shaving the hair on young widows' heads even among high class Brahmins. This has practically died out, and one sees now a large number of young unfortunate widows freely walking in the streets without being deprived of their precious hair. ly, if you re-call the days about thirty years ago, it was very common to witness married couples when the boy was about 14 and the girl about 7. Now you can come across scores of strong young men determined to marry only after the completion of their education and acquiring the capacity to earn their living. Tens of unmarried grown-up girls are seen at schools where they learn to recognise their responsibility and to develop their physical and mental capacities. Fourthly, the history of the upheaval in the orthodox society over the cup of tea taken by educated Brahmins at the heads of the Christian Messioneries in Peona about thirty years ago, is a very pleasing contrast to the large annuber of high caste Hindus now openly participating in social functions attended by all castes and erceds. Frithly, when one thinks of the large number of women of all castes, instuding the Brahmin and the Depressed classes in Poona, that mareled recently in procession to the Municipal office to demand compulsory education for girls along with that of boys and deprecated the idea of first introducing boy's education in the city at the neglect of that of the girls, it was a sight for gods! Are not these sufficient evidences and signs of progress? Is the society as orthodox as it was before! Is social reform as unpopular as it used to be? Are the reformers less religious today because of their zeal for

social reform? Thus it will be seen clearly that social reform is becoming the accepted creed of the educated and a necessary attribute of patriotism or nationalism in the honest and truest sense of the phrase.

GREAT FIELD AND OPPORTUNITY FOR REFORM.

3. If it be contended that the advance in social matters that has been achieved so far is at present confined only to the higher classes residing in urban areas mostly, the truth of this criticism must be readily accepted, because it was none of the fault of the Reformers, nor was it the inherent disqualification of Reform. It was quite natural. This piece of just criticism, however, must lead us reformers to recognise fully our responsibility in this matter especially when we stand at the threshold of a new era of political reforms ushered in by the new Indian Reforms' Act. His Majesty the King-Emperor George V. has, by his gracious proclamation, endeared himself to us all. We must gratefully acknowledge, further, the ardnons and disinterested labours of Mr. Montagu, the Secretary of State for India and the many British statesmen and friends of India like Mr. T. J. Bennett, Sir John Rees and others. We must not forget our deep debt of gratitude to our distinguished countrymen like Lord Sinha, H. H. the Maharaja of Bikaner, Mr. Bhupendranath Basu, and His Highness the Aga Khan whose bold and vigourous advocacy of our cause helped to shed a great lustre on the name of our country. They all laboured hard and succeeded in giving to our

vast masses a great opportunity to work out their real salvation and national destiny in shaping which political power is but a necessary important tool. This power must be used by those who to possess it, to the greatest advantage of our people who have not come under the influence of advance. social and national ideas. The creed of social resort is equal opportunity to all to rise to the highest stature of manhood and womanhood. Its methods emphasise self-determination in social matters, selfhelp and self-restraint. In order to work out the ideal of national regeneration and social progress all along the line, and not in parts or compartments, we must put the true meaning and scope of social reform before the people laying special stress on the need for an all-round progress, if we want to secure true social well-being and not merely political advancement, which is but a phase of it and not co-extensive with it.

NEED FOR ACTION.

4. Reformers had to engage themselves so far in many controversies concerning topics of social reform in order to clear their path which was beset with many difficulties. By means of adopting critical or negative methods of propaganda we had to sush the cause of social advancement. But it was not enough. Many active reformers had to resort to positive or constructive plans of work to give a material shape to their ideas of recasting the social fabric or social institutions to suit the requirements of a modern society and secure justice to men and women all alike.

UPGENT PROBLEMS

(1) CASTE.

5. Let us now take some of the most argent problems of reform that still need our earnest and continued efforts. The first and foremost is the all-pervading social institution of caste. This ancient but degraded institution has worked incalculable mischief in our society. It has torn the community to pieces, divided and sub-divided its interests, and reduced to the lowest minimum the opportunities of wide social intercourse and communal betterment. Its watertight compartments have separated the important function of the community into narrow and selfish grooves. It has eaten the very vitals of the great Hindu race and sapped their social life. It has stopped the natural flow of energy and vigour into the veins of the nation, stunted natural growth, and considerably parrowed our outlook. It is the worst canker from which a society can suffer. This institution has no parallel in the history of the world. The differences it has produced in the society and the social barriers it has raised have become permanent and have come to obtain the sanction of religion as a condition of existence, as though ordained by Divine Dispensation. The distinctions or differences that are observed in other countries or societies have nothing in common with the Indian caste. In England for instance, we are told there are differences. But these are man-made and could be unmade by man. They have no religious sanction whatsoever. These social grades have their

origin in differences in wealth and station in life. But as soon as these come to be removed by those who labour under them, by dint of industry, ability, culture and enlightenment, these difference vanish like mist before the sun. Unless, therefore, caste is done away with or its barriers are pulled down, Indian progress will be almost impossible.

(2) WOMANHOOD.

6. The next but equally important question is the Indian attitude of mind regarding woman. Woman has in all countries, it is true, suffered from disabilities. But her lot in India is exceptionally miserable even to-day. The whole question centres round our attitude towards and our notions regarding woman's capabilities and her right to participate in the fall life of the community. It is never contended that Indian women are dull or uncultured. They have enough and to spare of the natural intelligence and culture that comes of religious life and traditions. It was commonly felt, and that view still holds good, that the sphere of woman's influence should be restricted to domestic duties, and that Nature had not intended her to go beyond that sphere The Reformers, however, refuse to accept this view as being wholly correct. While they strongly arge on the devotion of woman to her home and her children, and want to give her the best available education and culture to discharge these very important and primary duties for a happy and progressive domestic life, they rightly desire to admit her to the true companionship or fellowship of full social and national life. In short, they want that woman should be given full rights and privileges of citizenship of a well-organised society. Though the orthodox view is gradually veering round to the necessity of giving education to woman to enable her to become a devoted wife and an efficient mother, it is still charry to recognise the wisdom of admitting woman to full citizenship. Look, however, at the position of woman in England to-day. During the last one hundred years nearly, many large-hearted men and women worked very valiantly to improve her status and to secure for her the ordinary rights of citizenship. A systematic course of public education and free and full opportunities for work enabled women in that country to build their capacity as valuable workers in all spheres of public usefulness as also in domestic life, with the result that at the time when England entered the titanic struggle and was compelled to send all her young men to the fighting line. she could afford to do that because she had the women in the land both young and old who readily came forth, to do the men's hardest jobs and to serve and thus save the country for which they were amply fitted by their previous training and liberty.

7. They made most cheerfully all possible sacrifices and underwent ungrudgingly the severest hardships in order to relieve men who were fighting for the safety of the nation. Fifty or sixty lukhs of women, bold and true, undertook all sorts of tasks some of which needed great intelligence, organising capacity, enterprise, endurance, and daring. Their efficient participation

in the successful and vigorous administration of the machinery of war, both at home and abroad, appealed to the imagination of the nation so powerfully that it converted to their cause the greatest of their opponents and made it possible for them to secure the VOTE for which they had been struggling for generations. In brief, many statesmen proudly declared that it was the women of England that won the great war. It is literally true, if closely examined. India fortunately has not to engage in any great war. But has she not the need for an army of social workers to toil in the various fields of national activity which is growing everyday? And the social reformer wants woman to be trained in her responsibilities by giving her education, freedom, and liberty even of economic life, if there be need for it. The sole crux of the position lies in the Indian attitude towards woman. We respect her but we do not yet trust her with larger powers and freedom. Whereas the English people did trust her and, therefore, they reaped the full benefit of their trust. That is a valuable lesson which we in India cannot afford to ignore. Several western thinkers are of opinion to-day that woman, by means of her special gifts and talents, is destined to play a great part in the shaping of the world in the near future. If we in India desire to raise woman to her proper dignity and position, we cannot do that unless we educate her and trust her. For that purpose I would attach equal. if not greater, importance to the education of girls. Look at the unseemly controversy in Poona and the attitude of the extremists in proposing to make education compulsory for boys only, postponing the question of girls'education indefinitely and making it depend upon conditions difficult of achievement in the near future. The efforts made by women in Poona who agitated against this injustice deserve praise.

(3) UNTOUCHABILITY MUST GO.

8. As regards the injustice done to the "depressed classes," I am of opinion that a religion or a society that tolerates such palpable wrong to a large section of human beings needs to be vigorously purified. Look at Japan even for this and see what she did in 1870! One million out of her forty millions of population were living in a condition in Japan similar to that of the "depressed" classes in India who form one sixth of the population. In Japan they were called "Ita" and "Himms". Japan removed all traces of social ostracism and made them equal citizens with the Samuri.

(4) Social Evolution.

9. If we thus want to secure the best conditions for our people in their full growth, it will not be enough to effect an outward change. What is needed is the change of the inner man, the thoughts and the ideas that determine the outward form. In short, there is need for social evolution. In the words of Mr. Ranade, "the end (of social evolution) is to renovate, to purify and also to perfect the whole man by liberating his intellect and elevating his standard of duty, and perfecting all his powers". If you read the

book called "Rural Reconstruction in Ireland" it will be clear, from the instance of Ireland, how excessive importance attached to political questions tends to weaken the character of the people by making them less self-reliant and less efficient The disproportionate interest in politics in Ireland created a disproportionate belief in political remedies. Sir Horace Plunkett tells the story of a peasant in the West of Ireland who ceased planting potatoes, on hearing that the Home Rule Bill of 1893 had become law. Spontaneous generation was but one of many improvements in the natural arrangement of affairs to be secured through this panacea. What use was there in practical efforts when in any moment the enactment of Home Rule might inaugurate a new Utopia? Let us all understand the true significance of political education and political advancement. Nothing could be more dangerous than the belief that politics and politics alone is the solution of the true national problem. No one would deny the importance of the political problem in regard to India. But it has its limits and it is the business of the social reformers to set forth clearly those limits.

- (5) PROBLEM OF NATION-BUILDING.
- 10. The true problem of nation-building covers the whole task before the Reformers, in the direction of social or national reconstruction. Sir Narayan Chandavarkar, as the General Secretary of the National Social Conference, has clearly defined the scope of social reform at the time of the last Conference at Amritsar by sending a message. When a stand is taken on that

ground, our future programme of work must include all problems affecting the well-being of every citizen in whichever area he or she lives, whether in town or in village. I have dwelt at some length in my Marathi address on the needs of women in India today, and the various civic disabilities under which they labour and have also outlined a practical be followed all over the scheme of work to Presidency in view of the needs of the special classes. We must establish Committees to continue the agitation to support the principle of the Patel Bill, to suggest improvements and also to formulate changes in the existing laws to remove the disabilities of women. As regards Compulsory Primary Education for girls we can best realise the present dispresention by knowing that the percentage of boys of school-going age to the total male population in the Presidency is 6.5; whereas it is only 1.18 in the case of girls at schools to the total female population. All well-wishers of gir.s' education should be grateful to His Excellency food Willingdon in getting the principle of compulsory education for girls incorporated in the Madras Elementary Education Bill. The levy of a special tax for it will not be a loss to the people if they realised that it was the most profitable of national investments. Those who oppose the idea on financial grounds now, did scanty justice to the honesty of purpose on the part those who withheld their support to Mr. Gokhale's Education Bill. Looking to the line of argument these former friends resort to now in their opposition to compulsory education of girls I

am tempted to believe that they must have been bureaucrats in their past birth. There were among them, however, a few honourable exceptions. Moreover, the age of consent should be raised as the limit of marriageable age of girls has gone up. Homes should be established for widows who desire to remarry on the lines of the one maintained by the Bombay Social Reform Association.

(6) IMPROVEMENT OF WIDOWS' CONDITION.

11. In the case of widows, however, who are not keen on marrying again I would urge on them that, in the place of domestic duties, they should undertake social service of various kinds for which suitable establishments like the Seva Sadans, Widows' Homes, Vanita Vishrams, etc., should be founded all over the Presidency. Moreover, for women who are rendered nomeless, there should be Women's Homes, Refuges and Workrooms, as in England and at a few places in India. Considering the appalling rate of Infant mortality in India, we should be grateful to Her Excellency Lady Cheliusford for her most praiseworthy attempts recently made, and for holding at Delhi in February last, "a Maternity and Infant Welfare Exhibition" and also to Her Excellency the Hon'ble Lady Lloyd for holding a similar one in Bombay. In the proper solution of this problem, a great deal of attention will have to be given to the training of Indian women as nurses and midwives: still it is also necessary to establish in many places Infant and Child Welfare Centres to give every kind of advice

and help to mothers. We thank both their Excellencies on behalf of this Conference for their most practical and useful undertakings.

- (7) BETTER UTILIZATION OF WASTE-CHARITY.
- 12. Speaking about the frightful waste of well-meant public charity in India, I would suggest methods of reorganisation and regulation on the lines of the 'Charity Organization Society' of England. Out of funds thus released most useful and charitable institutions like "Orphanages," "Maternity Homes" and "Infirmaries" could be maintained by each district to meet the real local needs of the deserving and the helpless, and thus be self-contained. I call attention to the urgent need for village sanitation and medical relief and its systematic handling by men who are keen on rural reconstruction and praise the action of the late Miss Florence Nightingale for leaving in her will a sum of over Rs. 8,000 for the improvement of sanitation in Indian villages.

(8) BETTERMENT OF LABOUR.

13. Social Reformers in England and other countries have worked for the systematic improvement of the condition of their labouring classes. I hope that mill-owners, Government, and leaders of public opinion in Bombay and other industrial centres will succeed in securing amicable and satisfactory settlement regarding the essential points concerning the moral, physical, social, and material well-being of these classes. In this connection the points that need

special attention, among others, are the following: (1) hours of work; (2) surroundings or conditions of work; (3) housing; (4) wages; (5) technical education; (6) hours of child labour and childrens' education; (7) hours of women's work in factories and their special needs: (8) compensation for injuries: (9) participation in profits; (10) means of improving health; (11) adequate facilities for sports, physical exercise, enlightenment, and development of social life; (12) establishment of a provident fund; or (13) provision of pensions; (14) co-operative institutions for the redemption of old debts and the supply of cheap capital; and (15) co-operative provision of clean and good food stuffs. Moreover, a systematic association with the work of such concerns of a representative of the men to assist the management and appreciate its difficulties, if any, as is done at Port Sunlight in England, will certainly tend to do much good towards solving the problem of industrial unrest in India.

- 14. To lessen the miseries and hardships of the struggling middle class in big cities. I would suggest the adoption of the principles of the co-operative movement in meeting their various needs. Housing Societies, Store Societies, Milk Societies, and Medical Relief Societies could be attempted on co-operative lines as there are even in India to-day such models actually working.
- 15. In conclusion, I appeal to the public not to be content with merely passing resolutions. Efforts alone, well-organised and intelligently pursued, would

secure the true end of social well-being. Let us learn courageously to combine and co-operate for a common cause, even though our numbers be small in the beginning, be prepared to suffer, believing that victory is ours in the end, and ultimately rest satisfied that we have done our duty in the mission of our life which is to work for the good of humanity.

RESOLUTIONS.

The Provincial Social Conference sat till late in the night of Saturday the 3rd of April 1920. After the presidential address, three resolutions were put from the chair and unanimously carried. The first resolution recorded the deep sorrow of the Conference at the death of Lady Chandavarkar, who had greatly helped the women's movement in the country. This resolutions was passed in silence, the whole assembly standing. The second resolution thanked His Majesty the King-Emperor, Mr. Montagu, Lord Sinha and others for the Reforms Act, which was sure to afford great opportunities for the promotion of social reform. The third resolution approved of the Amritsar Conference Resolution which aimed at widening the scope of Social Progress in all directions.

ABOLITION OF CASTE.

The fourth resolution, which was moved by Rao Bahadur R. R. Kale of Satara, was as follows:—

"In the opinion of this Conference the institution of caste is detrimental to social solidarity and national progress, and it, therefore, urges all to make every endeavour towards its abolition."

Rao Bahadur Kale in a few words emphasised the necessity of abolishing the caste system in the Hindu Society,

which was responsible for so many evils. Mr. M. D. Altekar of Bombay seconded it. The resolution was carried.

COMPULSORY PRIMARY EDUCATION OF GIRLS.

The fifth resolution ran as follows:-

"That in the opinion of this Conference compulsory primary education of girls is an urgent necessity, in order to begin the programme of the all-round progress of Indian womanhood, and it urges on all local bodies, Government, and the public at large to work strenuously and earnestly to achieve this end."

The Hon. Mr. R. P. Paranjpye, in moving this resolution said that the question under discussion was of supreme importance in that it has thrown on the people the responsibility of educating themselves. Just as food and water were necessary for the upkeep of the body, so also, education was necessary for the improvement of the human mind.

After being duly seconded and supported by Messrs. Kanitkar, Kothari, and Bagade the resolution was carried.

IMPROVEMENT OF VILLAGE LIFE.

Next, the sixth resolution which was moved by the Hon. Mr. B. S. Kamat and supported by Mr. R. M. Sane of Barsi was passed:—

"In the opinion of this Conference the various items of improvement in village life, such as suitable education, sanitary improvement, better medical relief, supply of cheap stuffs, child welfare and economic betterment deserve to be immediately attended to, and it, therefore, recommends that the establishment of co-operative credit societies will largely facilitate rural improvement in the directions mentioned above. The Conference, therefore, appeals both to Govern-

ment and the people to vigorously push on the co-operative movement as an effective means of bringing about village improvement."

CIVIC DISABILITIES OF WOMEN.

The seventh resolution was put from the chair and

"That in the opinion of this Conference, time has come when the legal disabilities and disqualitications attaching to women in Hindu Law, as administered at present, and leading to social injustice, should be removed and with that view a Committee consisting of the following gentlemen be appointed, with power to add to their number, the Secretaries of the National Social Conference being ex-officio members and Secretaries of this Committee; Sir Narayan G. Chandavarkar, Kt., (Chairman), the Hon. Mr. G.K. Parekh Mr. M. R. Jeyakar, the Hon'ble Principal R. P. Paranjpye, Mr. K. Natarajan, Rao Bahadur R. Kale of Satara, and Rao Bahadur Ramanbhai Nilkanth of Ahmedabad.

IMPROVEMENT OF THE POSITION OF THE DEPRESSED CLASSES.

Next, Mrs. Besant moved the eight resolution which ran as follows:

"In the opinion of this Conference the most effective remedy to improve the position of the Depressed Classes is the removal of untouchability as it stands in the way of their social, moral, and intellectual progress." Mrs. Besant, in moving the resolution, said that in the Madras Presidency where she lived, and especially on the West Coast, the treatment given to the members of the Depressed Classes was very shocking. Many of the public roads were closed to them. If any member of the Panchama community happened to pass by a

public road by ignorance or oversight, he was subjected to very harsh treatment at the hands of the so-called higher castes. It was a scandal that some human beings should be treated in this way. Concluding, Mrs. Besant said: Whenever we speak to an outcaste we should be courteous. We should not order them to do such and such a thing. They too are the sons and daughters of the same mother. The land is theirs as well as ours. Whenever we meet them, whether it is in the Council or in our common work of public utility, we should meet them as brothers and then and then only our work of political regeneration will be smoothly carried out."

The speaker was loudly applauded when she finished her speech.

Mr. Jamnadas Dwarkadas seconded the resolution which was unanimously carried.

For want of time the following resolutions were put from the Chair and carried with acclamation:

UPLIFT OF WOMEN.

- 1. That in the opinion of this Conference more liberal and adequate facilities should be given to girls and women for their higher education by the establishment of Anglo-Vernacular Schools upto the fifth standard at headquarters of the district, additional high schools in prominent places in the presidency, and adequate hostel accommodation for women students for the development of full social life in colleges where they are freely admitted.
- 2. That in the opinion of this Conference and in view of of the recent awakening among women, women should be granted the franchise if they satisfy the ordinary qualifications of a voter.

- 8. That in the opinion of this Conference the improvement of women should be helped by the establishment of institutions like the Seva Sadan, the Vanita Vishram, the Shravikashram, etc. so as to enable them to secure full facilities of useful and practical education, etc.
- 4 (a) In the opinion of this Conference facilities should be given to widows for remarriage and widows' homes on the lines of the one maintained by the Bombay Presidency Social Reform Association should be started. (b) In the case of those widows who do not choose to marry, ample facilities should be given to them for their training in practical and useful ways for which suitable institutions should be started.

WASTE CHARITY

5. That in the opinion of this Conference the present methods of charity should be improved and the money at present wasted in feeding and supporting the idle and the undeserving beggars should be utilised to start in every district town on an organised basis charitable institutions like orphanages, homes for the homeless, refuges and infirmaries to provide for the needs of the really helpless and needy section of the population.

PROPAGANDA.

6. In view of the work that is contemplated to be organised by the National Social Conference all over the country by appointing a Council of about a hundred leaders of eocial reform, the Conference resolves that associations should be started in various districts of the Presidency to help in carrying out the propaganda of social reform.

IMPROVEMENT OF LABOUR CONDITIONS.

7. The Conference resolves that in view of the present and growing unrest among the labouring classes, a tempts

should be made by the employers of labour, Government, and leaders of public opinion to bring about a satisfactory settlement with regard to the following urgent needs of workmen. Such as, (1) Hours of work, (2) surroundings or conditions of work, (3) housing, (4) wages, (5) technical education, (6) hours of child labour and children's education, (7) hours of women's work in factories and their special needs, (8) compensation for injuries and participation in oprofits, (9) means of improving their health, (10) adequate facilities for sports, physical exercise, enlightenment, and development of social life, (11) establishment of a provident und or provision of pensions; (12) co-operative institutions for the redemption of old debts and the supply of cheap capital and clean and good food stuffs.

CHILD WELFARE.

8. Resolved that Her Excellency Lady Chelmsford and H. E. the Hon'ble Lady Lloyd deserve the best thanks for their most praiseworthy efforts in educating public opinion regarding the means of infant and child welfare for which they organised at Delhi and Bombay respectively most successful exhibitions to spread useful and scientific ideas aiming at the reduction of infant mortality and the Conference recommends that similar efforts should be made with a view to starting centres of infant and child welfare in as many places as possible in the presidency.

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A DYING RACE

BY

U. N. MUKERJI.

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A DYING RACE.

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The first census of India was taken in 1872. It was found out that in Bengal Proper there were a little over 171 lakhs of Hindus and nearly 167 lakhs of Mahomedans. So that the Hindus were 4 lakhs greater than the Mahomedans in numerical strength. The next census was taken in 1881. It was discovered that the Mahomedans had increased from a little under 167 lakhs to nearly 179 lakhs, while the Hindus had increased from 171 lakhs to only about 172 hakhs. The numerical supremacy of the Hindus had not only disappeared but they were in a minority by over 6 lakhs. The third census was taken in 1891. The Mahomedans had in the course of the previous ten years, increased from 170 lakhs to nearly 196, while the figures for the Hindus stood at 180. The Mahomedans had therefore increased their majority over the Hindus by over 15 lakhs. The fourth census was taken in 1901. The Mahomedans had increased from 196 lakhs to about 220 lakhs, while the number for the Hindu Bengalis was about 194 lakhs. So that in the space of 30 years. the Mahomedans who were at the start in a minority of 4 lakhs had not only made up the deficiency, but were nearly 25 lakhs more numerous than the Hindus.

In 30 years' time the Mahomedans of Bengal increased by over 33 per cent. the Hindus by about 17,—where there have been two Mahomedans there has been only one Hindu. In 1891 Mr. C.J.O'Donnell was the Census Commissioner for Bengal. He calculated the number of years it would take the Hindus to disappear altogether from Bengal if the Mahomedan increase went on at the rate it was doing. In the next decade the difference in the rate of increase was not only maintained but it was increased, and it is fully expected that at the next census it will be found to have increased further. The question that strikes one is, why two communities, living side by side, practically under the same conditions, should show such disparity in their respective rates of growth.

The old official Bengal included Bengal Proper of the land of the Bengalis, Bihar, Orissa, and Chota Nagpur. In the figures quoted above the term Bengal has been taken to mean the part where Bengali is spoken. The total number of men who speak the Bengali language is a little over 414 lakhs of whom, as mentioned above, nearly 220 lakhs are Mahomedans and about 195 lakhs are Hindus. These are distributed over 30 districts of what now may be called United Bengal. There are four natural divisions—first, East Bengal which comprises Dacca, Mymensing, Faridpore, Backergunj, Tipperah, Noakhali, Chittagong; second, North Bengal which includes, Rajshahi, Dinajpore, Jalpaiguri, Darjeeling, Rangpore, Bogra, Pabna, Cooch Behar; third, Central Bengal under which come, the

24-Parganas (with Calcutta), Nadia, Murshidabad, Jessore, Khulna; and West Bengal which includes Burdwan, Birbham, Bankura, Midnapore, Hughly and Howrah. Bengali is spoken in parts of Punea and Malda districts of Behar and in parts of Manbhum and of Singbhum districts of Chota Nagpore. The districts vary in size and population. Mymensing has a population of over 36 lakhs, while the Darjeeling district has a little over one lakh of people.

There are various ways peoples have dwindled and finally disappeared from their own country, and we are in a fair way of sharing their fate. How do we Bengali Hindus compare with them? Let us take the case of a few.

"The first place in which the Spaniards established their power was the large island of Hayti or Hispaniola which was inhabited by a numerous race of Indians of a mild and gentle character, a third part of whom are said to have perished within two or three years after the Spaniards conquered them." There is no further need of looking for the cause of disappearance.

The population of Ireland in 1841 was 8 millions; at the end of the century it stood at about 4. As the English historian learnedly observes: "The population of Ireland has at various periods been considerably diminished by outbreaks of pestilence and by famine, but its decrease is chiefly attributable to emigration." The population of Ireland may have diminished, but the number of Irishmen has not decreased. There are supposed to be 20 millions of Irishmen outside Ireland.

The aborigines who inhabited the part of the American continent, now known as the United States, have practically disappeared from their own country. They scarcely number two hundred thousand, while the white population has increased from 5 to 70 millions in course of the 19th century.

The Maoris of New Zealand are another disappearing race. They are not dying out for want of food—they still own 5 million acres of land, nearly half of which are leased out to the white settlers. Their chief scourge is drink which brings on pulmonary consumption. In 1896 their number was about 42 thousand; in five years they increased by about five thousand more. The white population in 1880 stood at nearly 5 lakhs; in twenty years' time it rose to about 8. At present the Maoris are a negligible factor in the population and will very probably disappear in a few more years.

We are also a decaying race. Every census reveals the same fact. We are getting proportionately fewer and fewer. There is no actual decrease; but the rate of increase compared with that of the Mahomedans is extremely small. In the nine years from 1881 the Mahomedans increased by nearly 12 lakhs, while the increase of the Hindus during the same period was one and a half lakhs. In the decade ending 1891 the Mahomedans gained 11 lakhs while the Hindus increased by $7\frac{1}{2}$. In the next decade the Mahomedans had added nearly 25 lakhs to their number, while the Hindus showed an increase of 10. The Hindus started 40 years ago, with an absolute majority of 4 lakhs.

Year after year they are being pushed back, the land once occupied by them is taken up by the Mahomedans and their relative proportion to the population of the country is getting smaller and smaller. Why should it be so?

The explanation that is lkely to be given is that it is a case of the survival of the fittest. In a sense, it is true—it cannot be otherwise; but with the majority of the people, such an expression is more an attempt to take shelter behind a convenient phrase than the result of thought out reasoning. A stand may equally be made behind a similar dictum—nothing succeeds like success. It is equally true; and so far as the present question is concerned it is equally apt and equally illuminating. Is it a question of survival or of comparative progress—is it a question of extinction or of relegation to a negligible position?

In the following articles an attempt has been made to follow the nature of the changes that have been going on around us and to trace some of the causes that have been at work and whose result we notice now.

I should mention here, that I am solely responsible for the opinions expressed in these articles and that they do not represent the views of the paper* in which they are published, nor of any public body with which I may be connected.

^{*} These articles originally appeared in the Bengalee

The increase of the Mahomedans is generally put down to three main causes—conversion of Hindus to the Mahomedan faith, Polygamy among the Mahomedans and widow re-marriage among members of the community. Conversion to Mahomedanism is by no means uncommon, but the number of converts in the course of a year is limited. Wholesale conversion has not been known in recent years-the cases are scattered and after all few. It will be more interesting to find out the main reasons that lead the Hindu to renounce his faith. Out of 40 cases mentioned by a Hindu gentleman in the 24-Parganas district, 22 were for "love," 8 for straitened circumstances, the rest for various other reasons. "At Dinajpur", writes a Mahomedan gentleman, "it often happens that Hindu females having fallen in love with Mahomedan males adopt the Mahomedan religion. It not unfrequently happens that Hindus having fallen ill are treated by Mahomedans who provide them with food and water, are outcasted by Hindus, adopt the Mahomedan faith and are received with open arms by the Mahomedans." In Dacca 14 cases of conversion are mentioned by a Mahomedan gentleman-9 were for "love." Another Mahomedan gentleman writes from Mymensing "The Mahomedan peasants depending as they do mainly on agriculture and being more adventurous in spirit than the Hindus emigrate to "chur" lands for better

prospects in life and there they get fresh air, fresh water and plenty of edible. Any one who has visited the 'chur" lands will have found that these tracts are almost entirely inhabited by the sturdy Mahomedan peasantry. The Hindu has no settling propensity. He is more attached to his own hearths and home, and so is satisfied with whatever he gets in his flood-damaged villages. This combined with other disadvantages such as child marriage, forced widowhood, living upon unsubstantial food, is the cause of the gradual decline of the Hindu population in India in the great struggle for existence which is continually going on in this world." "I came across ten cases of conversion to Mahomedanism and in all cases love or lust was the motive" writes a Hindu gentleman from Backergunge.

These cases of 'love' and 'lust' have generally something behind them—and that is poverty. While visiting dispensaries in the interior of districts I was often struck with unquestioned Hindu names of Mahomedans. On enquiry it women returned as was generally found out that the woman was a member, say, of the 'Namasudra' class and who had recently become a widow. Widow re-marriage is not unknown among the caste, but the men are generally too poor to marry and as a rule never marry more than one wife. Who is to look after the widow with perhaps children? She has no other alternative but to marry a Mahomedan, who is generally better off than a Hindu of the cultivating class, unless she takes to an immoral life. While love or intrigue or even conviction may be the

ostensible ground, it is the poverty of the Hinduswhich is the main cause for the renouncing of their ancestral faith.

Many people have an idea that polygamy is very common among Mahomedans. This idea is, however, erroneous. Taking the whole of United Bengal, it was found out in the last census that among Mahomedans there are 1,029 wives to every 1,000 husbands. So practically the Mahomedans are as monogamous as their Hindu neighbours.

The third of the alleged causes is certainly more responsible than the other two. The number of widows among the Mahomedans is comparatively less than among Hindus. From the age of 10 to 40 the percentage of widows among the Hindus is 48 against 38 amongst the Mahomedans. Widow marriage is growing into disfavour among the Hindu castes among whom it was prevalent 30 years ago, more due to, as mentioned above, economic rather than any sentimental grounds.

Any one travelling from Calcutta along the E. B. S. Railway will not fail to notice the superior physique of the Mahomedans as compared with that of the Hindus. The Railway porters are either Bengali Mahomedans or up-country Hindus. Very few Bengali Hindus work as porters. Their poor physique stands in the way. One can get a fair idea of the physique of the two communities by looking at the Mahomedan porter and the Hindu sweetmeat-seller on the Railway platform. There are two classes of Hindus who still possess a fairly

good physique. They are the Goalas and the Jaleas. The Gorgoalas of Nadia used to be noted for their strength but they have practically disappeared. The secret of the superior strength of the Goalas and Jaleas is not far to seek, they live on more nutritious food than the generality of Hindus. The 'Sirdar' class used to be recruited from the Namasudras and the Bagdis. Every well-to-do man's house in a village had its Sirdar. I do not think a dozen of them can be found in the two Bengals. In our malaria-stricken districts the underfed weakly Hindus have been simply weeded out.

In epidemics, whether it is of cholera or of plague, it is the Hindus who chiefly suffer. Last week there were recorded 88 deaths from cholera in Calcutta, of the number 77 were among Hindus. The same disparity holds good as regards plague. The reason is pretty obvious. It is the better food, better clothes, better house that confer the comparative immunity to the Mahomedans. When they are attacked with disease it is their better physique, their sounder constitution that help them to recover more readily than the Hindus.

Whether the Mahomedans live longer than the Hindus it is difficult to say. In the Krishnagar District Jail, I took the age and weight of 500 prisoners, both Hindus and Mahomedans, in order of their admission. The proportion of prisoners according to their religion was 44 Hindus to 56 Mahomedans. In the district the proportion of the two communities was 67 Hindus to 96 Mahomedans. In the table below it will be seen that

while the Hindu and Mahomedan prisoners follow pretty nearly the proportion of their respective creeds to the age of 50, there is a marked disparity in the number of admissions after the period.

Number and weight on admission according to age.

		HINDUS.				Vahomedans.								
		. 80 lbs	81 to go lbs.	91 to 100 lbs.	101 to 110 lbs.	Above 110 lbs.	Total.	So lbs.	81 to 90 lbs	91 to 100 lbs.	101 to 110 lbs	Above 110 lbs	Total.	Grand total.
ot exceeding 20 y	cars	, 2	1	3	13	4	23	4	2	7	5	O	18	41
21 to 30	,,	2	6	24	52	28	112	6	9	23	54	19	111	223
31 10 40	,,	О	o	5	5	20	30	О	3	5	40	14	02	92
41 to 50	٠,	, 0	0	5	14	8	27	5	4	3	7	ı ı	30	57
Above 50	,,	О	0	23	2	2	27	4	9	18	17	12	6 o	87
TOTAL	•••	4	7	60	86	62	219	19	27	56	123	56	281	500

It may be that the Hindus suddenly take to honesty at their old age or that there are not sufficient left of their number. I do not think that there is sufficient evidence to believe in any abrupt conversion to honesty among the class of Hindus who generally furnish the Jail population.

The superior physique of the Mahomedans is due to the fact that they get better food to eat. In this country 'good' is too ambitious a word—'more' food to eat will be a more appropriate expression—the problem

with the majority of the people being, more of quantity than of quality. To a certain extent the Mahomedan spends more money on his food than his Hindu neigh-Health is his best and in many cases his only asset, and he rightly thinks that the money he spends on the maintenance or the improvement of his health is the best investment that he can make of his money. That he can generally get more food to eat than the Hindu is due to the fact that excepting in West Bengal the immediate possession of the land has practically passed to the Mahomedans. In North and East Bengal this is already the case; in Central Bengal if things go on at the present rate a Hindu cultivator will be a rare thing in the course of another quarter of a century. up--a Mahomedan enjoys better health, is of stronger physique, has got more stamina than a Hindu, and the main reason of all this is that excepting in the two divisions of old Bengal, the land practically belongs to him.

It is the food-supply that everywhere decides the question of population. From everywhere the District officials report that "the size of the family varies with the size of the holding." After Ceres comes Venus. It holds as good in this country as it does everywhere else.

It is a well-known fact that no business can flourish without a well-established system of banking. It is true in the case of every business, it is specially so as regards agriculture. In England large farms are the rule. A holding of a thousand bighas—330 acres - will be considered a small farm. A man who starts such a farm may have money of his own but generally he borrows a portion of his capital from a local Bank. The interest the Bank charges may be 4 or 5 per cent., he expects to make more from his farm. If things go on well, he pays off his debts in time and becomes its undisputed possessor. There may be good seasons and bad seasons but whenever he wants money he looks to the Bank for help.

In this country capitalist farming is not known. The system that is universal here is what is called tenant farming. I think peasant-proprietor farming will be a more appropriate expression. The cultivating ryot is nominally a tenant as that term is popularly undersrood, the patch of land that he cultivates is practically his own so long as he pays his rent. The zemindar or land-owner as he is curiously called is really a tax-gatherer and has just as much power to evict a tenant as the Government Tehsildar. In fact a khas mahal Deputy Magistrate has infinitely greater powers than the biggest zemindar in United Bengal.

The chief industry—practically the only industry of Bengal—is agriculture. Here as elsewhere, the help of the Banker is just as indispensable. Here a ryot when he is in need of money does not go to a Bank but goes to the village mahajan. This has been going on here—as elsewhere in India—as long as agriculture is going on. There can not be an agricultural class without a banking class. With the exception of the Burdwan Division and parts of the Presidency Division agriculture is practically in the hands of the Maho medan agriculturists. The cultivating ryot is a Maho medan and the man who stands to him in the relation of the Bank, and finances him when he is in need a money, is a Hindu.

There is a marked difference, however, between Bank and a mahajan. A Bank cannot let its dues was for long—it has to pay dividends to its shareholders Realisation may be deferred, when the security i good, and there is expectation of larger paymen but it cannot be indefinitely postponed. In Englan it is a well-known saying, that three bad seasons wi break a farmer. In fact, agriculture there is not looke upon as a lucrative investment. For the farmer there is no insurance against failures, solvent and insolven are the two words that the Bank understands. Either pay when payment falls due or you will be sold up Discounting may procure a brief respite if the Bank convinced that the farm can stand the additional burden, but the usual alternatives are pay or break.

The much-maligned mahajan is a somewhat differer

person. He does banking business -there is no doubt of it. His rate of interest is sometimes very high at least on paper and especially when he can get it. But he seldom sells up his debtors as a Bank will do unhesitatingly, when it thinks that its demands have not been met. The mahajan serves another purpose. He is the great insurance agency to whom the rvot looks whenever there is failure of crops or a sudden demand for money. A succession of bad crops may increase the hardships of the rvot, but it does not mean eviction or the workhouse or their equivalent in thicountry--starvation. Putting the lowest construction on the matter, it will not pay the mahajan to ruin his debtors. In England a Bank has hundreds of outlets for its money. It lends money to a farmer, that is one business. If it finds that such a transaction is not likely to be paying, it will find other outlets for itfunds. A mahajan has no other way to invest his money, and he is not likely to destroy his only source of livelihood.

Upto very recent times the Hindus alone were the mahajans; but recent enquiries have made it abundantly clear that the Mahomedans have taken extensively to mahajani business. The increasing wealth of the community has made this change inevitable. They charge and receive just as much interest as the Hindus do. Their number at present may not be large but it is on the increase.

The introduction of the co-operative credit system is going, however, to introduce a new social factor,

whose far-reaching effects it is difficult to foresee at the present moment. When the system is completed, the Government, and neither the Hindus nor the Maho medans, will have any economic relation with the cultivating class. As it is, the Government is really the landlord. Every cultivator has a clear idea of the status of the so-called zemindar whether he is a Hindu or a Mahomedan. Under the new system, the bankers will be practically the Government. So that the agricultural classes who form more than three-fourths of the population will have the same relation with the Government as they used to have with the Zemindai and mahajans—Hindu or Mahomedan.

Two facts stand out clear. First, the agriculturists who are mainly Mahomedans were connected by the closest of economic ties with the Hindus, and secondly, as an agricultural class they could have existed only on account of this banking class who were practically all Hindus.

IF one watches any train that comes to Calcutta from East or North Bengal, he will find every day a. number of young Mahomedans arriving in town in search of employment. As a rule they all belong to the agricultural class, having their homes in distant Noakhali, or Chittagong—Rajshahi or Pabna. Hitherto they have worked on the land, but their number is increasing. Some of them must take to other occupations. Their health is their only capital. They, are perfectly willing to turn their hands to any work. They have come for it and so long as it pays or there is reasonable prospect of paying—they are willing to wait. Bookbinders, tanners, masons, boatmen, sailors, machineroom-workers, cooks, waiters, coachmen, shopkeepers, tailors, it is immaterial what they become. Their choice is generally decided by the fact that some of their co-villagers may be working at some trade or occupation and he gives the newcomer a helping hand. There is always opening for a strong, willing, active young man and after a few applications he is generally successful in securing a job.

Similarly if any one watches the trains that arrive at Howrah, he will find that pretty nearly every one of them brings to town a large number of men, who come from all parts of India to seek their fortune. The fact is not known to many that fully half the population of

Calcutta do not speak Bengali. Practically every one of these four hundred thousand persons is either engaged in cr connected with business. Add to these, the number of Bengali Mahomedans, who are here for the same purpose—and one would get some idea of the almost negligible fraction of the business that passes through the hands of the Bengali Hindus in the capital of Bengal.

It is not Mahomedans alone, or inhabitants of provinces outside Bengal, who come from their villages in search of employment. A certain number of Hindu Bengalis also come as well, but the proportion will be about one Hindu to 25 Bengali Mahomedans and to about 100 up-country men. In the choice of occupation a Hindu has a great deal to think about before he can decide as to what he is going to do. All the trades and occupations that are open to a Mahomedan are as much open to him. A Chamar or a Muchi can have no objection to work in skin or leather. Haris are in great demand as cooks, Hindu masons are still common in the villages, Hindu "Mallas" "Patnies" have always been boatmen. Namasudras have no objections to be sailors. coachmen or Hindu machine-room-workers are rarely to be met with, yet there is nothing in their religion to prevent them from following these two occupations. Why is it that the Hindus have been practically ousted from these occupations by the Mahomedans.

Let us take the history of one trade—carpentry. In building works such as making doors, shutters, windows,

door-frames, the workmen are almost entirely Mahomedans. In furniture shops—boat building—the proportion will be about equal between the two races. In most places Bengali Hindus have been entirely supplanted or are being pushed back every day. In higher workmanship the Chinese have taken the place of Bengali workmen. All this has taken place within the last 30 years. What are the causes that have been at work?

In the first place, it is obvious that the Hindus have been crushed down by the numerical superiority of the Mahomedans. The total strength of the carpenter caste stood at the last census at 1,72,200 and that is including men, women and children. Hitherto the men who worked as carpenters came practically from this class alone. On the above computation there would be about 40,000 working carpenters in the whole country, and the competition lay so long among these men. The work was divided among these 40,000 men and there was no outside competitor. Taking the agricultural Mahomedan population to be nineteen millions, there would be about five millions of men from whom the carpenters can be recruited. As the pressure on the land increases, an increasing number of men from this class will take to other occupations, carpentry being one of them. So that while the entire stock from which a Hindu carpenter can come numbers barely 40,000, there are five millions of Mahomedans who can furnish competitors for that purpose. The odds against the carpenters by caste would be something like one against one hundred and twenty-five. It is quite true that

Hindus from other castes can take to the work of carpenters, and as a matter of fact there are carpenters who are Nanasudras and Bagdis by caste. A Pod. Kaora, Hari, Dome will rise in the social scale if he becomes a carpenter by profession, but the fact shows that he seldom takes to it. Why should it be so? The second disadvantage is that the Mahomedan workmen can work at a lower rate of wages or for less profit than the Hindu. The latter has an idea that he is the better workman of the two, and that his remuneration should be proportionately higher. To a certain degree, the claim is not altogther groundless, but not to the extent that he imagines it himself or in the sense that he expects it to be accepted by others. Hereditary dexterity, if not an entire myth, has been greatly exaggerated. A similar idea long prevailed among the English that trade cannot be learned in schools. The Germans and Austrians have demonstrated how schools can supplement if not supersede shops. A similar thing is happening in this country. Like every other thing carpentry can be learned by application, and in time. The Hindu carpenters hitherto lived in fancied security, they thought that their monopoly was safe; they kept out every other Hindu caste from their guild. They did not think of the Mahomedans.

Another reason why the Hindu carpenter demands greater remuneration is, that his wants are greater. He does not spend more money on his food or clothes than the Mahomedan. The opposite is generally the rule. If we except cheap finery the Mahomedan workman

wears better clothes. As to food the Mahomedan is certainly the more sensible of the two. He has got a clear idea, that the best asset he possesses is his health, and so far as food is concerned, he habitually enjoys better and more nutritious food than Hindus belonging to a much higher class than carpenters.

Still the Hindu carpenter needs more money. His thriftlessness has given rise to a proverb. Thriftless as a carpenter means the worst form of improvidence. It is not waste of money on food and clothes when money is cheap. That is common enough with every class of wage-earners, but it is something considerably worse.

WHERE I live, I have for my neighbours a colon of Mahomedan duftries. They will be about 5,000 i number. These men mostly come from East Benga The Naraingunge Sub-division of Dacca is their chie They usually earn from 15 to 20 rupees month. They take their meals at eating houses, an are out the whole day at their work. Three or four c them occupy a room where they sleep at night. Mos of them are deeply religious. Early in the mornin and in the evening when they come back from their work, one can hear them reading their sacred book from almost every hut. The accommodation inside hut is limited and they are a thrifty lot. In warr nights some of them may be seen seated on a ma playing cards under a street lamp. Their great ambi tion is to buy land, build a house in their distant home and every pice they save they send home for tha purpose. But they never stint themselves, so far a food is concerned. I have seen their food and it wi compare favourably with what a Hindu with te times their income usually takes. Fish and flesh the eat regularly often twice a day. There may be no much variety or anything in the way of luxury, bu what they eat is both healthy and substantial. are a clean and a healthy lot. They work hard an after necessary expenses save every pice of their hard earned money. Their ultimate hope is to return and

live on their savings in their distant home. That there are not black sheep amongst them I do not for a moment assert but I think they form the exceptions.

Not far from where I live is the Chutarpara or the carpenters' quarters. Things are very different there. Visit their quarters at any time, you will find groups of young men loitering in street corners, with fine dhuties, generally "belati", patent leather slippers, plated shirts, well greased and wonderfully brushed hair and he inevitable cigarette. They work when it pleases them, or the work suits their lazy habits, spend the wages in brothels where many of them live, borrow when they are out of funds, if they can find anybody to end them money. They are practically all illiterate, nave no idea of religion, most of them drink. special facilities for seeing both the Hindu carpenters and the Mahomedan dustries, as have been seeing hem as outpatients in a dispensary for some years. 30 the Hindu mechanic is a physical wreck, broken lown by disease and drink, by the inevitable consejuences of scanty food and ill-regulated life. That there are not many exceptions I do not for a moment state, but the majority belong to the class that I have just described.

Out of 100 Hindu Bengalis six are Brahmans—they number, roughly speaking, about eleven lakhs—five are Kayesthas. There is one Rajput (and Khatriya) among about 200 Bengalis. Their ancestors had immigrated to Bengal years ago and they are just as much Bengalis as Kanyakubja Brahmans. The Baidyas

number somewhat less than the Rajputs, so that the Brahmans and the high castes form about 12.8 per ce of the entire Hindu community of Bengal.

After them come the Navasakhs and other cle Sudras. They include Barui, Gandhabanik, Kan Kumher, Malakar, Maira, Napit, Sadgop, Sud Tambuli, Tanti, Teli and others totalling about lakhs of persons and forming about 16.4 1 cent. of the Hindu population of United Bengal. most numerous caste belonging to this class are t Sadgops, who number about 6 lakhs, and the le numerous are the Malakars who are about 36 thousa all told. The Nabasakhs are regarded as clean Sudi They have secured the services of Brahmans, but t ministering priests are looked down upon by th brethren who will not have anything to do with th socially. Water to uned by this class is not regard as polluted.

The next group contributes about 13.4 per ce to the total Hindu population of Bengal. The Cr Kaibartas form about 10.1 per cent. of the Hindus a number nearly two millions. They come principa from West Bengal. The Goalas number about six lak and are just about a third as numerous as the Cl Kaibartas. Brahmans minister to these two castes, are in consequence ranked very low among the fraternity. Water touched by these two castes can accepted for use by the Brahmans and the high cast

Below these classes come the Baisnab, Jugi, Sai Subarnabanic, Sunri, Shaha, Sutradhar and oth

They number nearly 17 lakhs of persons, and contribute live 68 per cent. to the entire Hindu community. There are 1 a great deal of divergence about their social positions. mombe rich and cultured among the Shahas and Subarna-

Nanics command as much influence and obtain as much carpe spect as any Brahman or high caste; while the Visit aisnab and Jugi occupy a very distant fringe of the vouncial circle. These last two have no Brahmans of geneticity own, while the others possess what are called shirts legraded Brahmans.' One thing is common to all of the nem and that is—water touched by any of them is them garded as impure.

wage After them come the large "low castes." They where Bagdis, Chasati, Dhoba, Jelia Kaibarta, Kalu, end apali, Malo, Namasudra, Paliya Patni, Pod, Rajbansi, laveikli, Tipara, Teyar and others. They total seventy six specikhs and form 39.7 per cent. of the total Hindu and spulation of Bengal. The Rajbansis are numeriher lly the largest caste among the Hindus. They so thimber over twenty lakhs, and contribute about 11 per low nt. to the total Hindu population; the Namasudras queillow closely with their 18 lakhs; while the Bagdis ther imber about 11 lakhs. The Rajbansis are confined state lefty to North Bengal. The Namasudras are found just largest numbers in East Bengal, the Bagdis are more

enly distributed. All these are acknowledged low numstes. The Brahmans and the other high castes, the Kayıbasakhs, the Sutradhars and Goalas all look dowr about them. Some of them have found Brahmans to nister to them, but these Brahmans are outcasted Ben

from society. Water touched by any of these castes is regarded as polluted.

There is a lower group still. They are the Bauri, Chamar, Dom, Harhi, Bhuinmali, Kaora, Kora, Mal, Muchi and others. Their total number is about 17 lakhs and they form 8.9 per cent. of the total Bengali Hindus. There are over 4 lakhs of Muchis, the Harhis number two fakhs and a half, the Doms nearly two lakhs and the Chamars a lakh and a quarter. Some among these castes possess Brahmans. These are comparatively better off than their castemen, but the total number of such fortunate individuals is extremely small. No body will think of touching the water that has been touched by them. Their presence will not be tolerated in any room where other Hindus sit.

Let us sum up the above. There are about 191 lakhs of Hindus in United Bengal; in every hundred amongst whom less than 13 are Brahmans and the "high castes", a little over 16 are Navasakhs and othe clean castes, 13 more are tolerated as sufficiently clean 9 more are decidedly low caste—water touched by them is regarded as pollution—the remaining 48 ar so low that Brahmans are seldom found to minister them and the very presence of a good many of thes will be regarded as contaminating.

As to religious help a Brahman will be outcasted he ministers to the Navasakhs and Kaibartas, i. e., 30 per cent. of Hindus belonging to the so-call clean castes. As regards the remaining 57 per cent. the Hindus few Brahmans will be found who wot consent to help them in their religious duties. Those that could be tempted to do so are looked upon by the High class Brahmans as equally inferior as the castes to which they minister.

The so-called high castes who form less than 13 per cent. of the total number of Hindus regard any association, such as sitting together, with 30 per cent. of their co-religionists as degrading, with the majority of 57 per cent. of the remaining Hindus as contaminating. Any water touched by 57 out of 100 Hindus will be regarded as polluted by the remaining 43.

The question must have occurred to many as towhat is it that decides the relative superiority or inferiority of castes. Why are certain castes looked down upon as degraded while others are regarded as superior. There is an idea that there is Shastric authority, but the details, whatever they are, are known to very few. It will be certainly interesting to know what the authorities say. Generally things are taken for granted because they have been like what they are now so far as one can remember. At the same time there is a general impression that it is the occupations which the different castes follow that are responsible for the gradation. A large number of Harhis and Kaoras are swineherds by profession, Doms remove dead bodies. Chamars and Muchis deal in skin and leather and Dhobies wash -clothes. But it does not explain why a Namasudra, Pod or Rajbanshi should be classed as a degraded caste. It will be interesting to look to the occupations of some of the castes as they were returned in the last census.

Out of 100 Brahmans in United Bengal 48 return agriculture as their profession, 34 depend on learned and artistic professions as their means of livelihood, while .8 follow other professions. A Bengali Brahman seldom or never tills the soil himself. In that he differs from Brahmans from every other part of India. Stil' it will be news to many that nearly every other Brahman lives by agriculture. Let us take a very humble caste—Bagdi. In West Bengal where they are chiefly found, out of every 100 Bagdis 50 live by agriculture, 20 by dealing in food, drink and stimulants 18 as day-labourers and 10 by various other occupations Out of 100 Bauris, another very humble caste, 36 liv by agriculture, 43 are day-labourers, 7 tend cattle an the rest follow other occupations. Out of 100 Chamai and Muchis, 33 live by agriculture, 23 deal in leathe 22 work as day-labourers, 3 live by following learne and artistic professions, and 19 follow other occupation Out of 100 Namasudras in East Bengal, 82 live 1 agriculture and 18 by other means; of 100 Dhobies, live by following their trade, 31 by agriculture; of 1 Kamars, 30 live by agriculture, 47 work in metals, at 7 follow learned professions; 66 out of every I Kayesthas follow agriculture and 8 live by followi learned and artistic professions. 85 Pods out of 1 are agriculturists and 92 out of 100 Rajbansis follow t same occupation.

The above figures supply very interesting stu one fact comes out clearly and that is—occupat alone does not explain the relative position of castes.

In England of course there is no caste as we understand it, but there is something not far removed from it. These are the classes, and the barriers between them are as distinct and sometimes as rigid as they are between any two castes in India. The only difference is that it is possible to get from one class to another, though it is not always so easy as it is supposed to be. I'It takes three generations to make a gentleman" a statement often made not quite seriously has still got a significance that cannot be mistaken. There are the canded classes, the moneyed classes, the intellectual classes, the labouring classes. There is the aristocracy of Birth, the aristocracy of Wealth, the aristocracy of 1thurch, the aristocracy of Intellect. Each moves in an prbit of its own, but if there are points of contact there are points of difference as well. There is caste distinction the we would call it in the University, in the Church, in ahe Services. There are castes in every society, in every cown, in every village in one sense just as we have got on our own country. Each class has got its privileges, tts sense of what is due to it, its idea of precedence. lach one has its inner life in which others have no share. in all these there is a great deal of resemblance between them and our castes, but there are differences as well. On a fine Saturday afternoon in summer there will re at least two millions of Englishmen playing or

ratching the game of cricket in the different parts of

the country. I think the actual number will be sometimes considerably more. A crowd of fifty thousand watching a county match will be by no means a large one. As cricket is played pretty nearly wherever there is a green or open space, I think the number of thosewho play and watch the game will be over two millions. Among them there are all sorts and conditions of men, and for the time and so far as the game is concerned, there is no distinction of class or caste among the players or spectators. Lord Sheffield was a peer of the realm, Dr. Grace was a practising physician and Lillywhite was a stone-mason. It is just the same with the spectators. A shoeblack who has scraped together sufficient coppers to pay the gate-money watches the game with as much eagerness as one who may be connected with royalty. A good hit or a good. catch means a round of applause in which every one would join. A man may have his favourite player or his leanings may be towards one particular side, but for the time, the spectators have met on a common platform with which class or creed has nothing whatever to do. The interest of the English people does not terminate with what they actually see in the cricket field. No news is so eagerly scanned by men, women and children as cricketing news, and in summer the number of those who take interest in the national game can be well put down to five millions.

What is true of cricket holds good as regards football. The crowds may not be quite so large but they are not much smaller, and in the winter pretty nearly an equal number of men either play or watch the game or follow in paper the fortunes of their favourite clubs. The English have hundreds of outdoor games and practically every Englishman takes part at some period or other of his life in one or more of these games and retains an interest for them throughout his life.

Then they have their national sport—horse racing. The crowds that gather at a popular "meet" are enormous, much larger than any collection of spectators at a cricket or football match. For the time, the huge gathering has got one idea, and that is the sport that is going on, and for the time the classes and masses think the same thought and follow the fortunes of their respective favourites with equal eagerness. It is the same in the hunting field. The butcher's boy on his donkey is there just as much as the aristocratic Master of foxhounds, and so far as the game is concerned both are there with the same object.

Games and sports do not furnish by any means the only common grounds where Englishmen meet. Take the question of national defence. Very few Englishmen compared with members of other European nations are directly connected with the army. I think the number will be less than two in a hundred, but in case there is any emergency, practically every man capable of bearing arms, will join the national army. One hundred years ago the population of England was below 10 millions, but during the Napoleonic scare two millions of Englishmen were under arms. At present in the rank

of volunteers will be found men from every section of society. The classes and masses stand shoulder to shoulder, go through the same training, in the camp live practically the same life, and if necessity arises will undergo the same hardships and face the same dangers. There is no question of social rank or precedence, a common bond unites them and for the time they have a common idea. Whatever difference there may be outside the camp, there they meet on a common platform and practically on an equal footing.

Take an Englishman at the hustings. The rich and poor, master and servant again meet there. Very nearly every man has got a vote, there he is just as good as any other man. He belongs to one or other party and for that reason is very much sought after by both. During election time, there is no question of his rank or class; he may cheer or groan, throw rotten eggs or wave flags, shout oratory or get drunk, but he is just as good as any other man; he knows it and so does everybody else. But as a matter of fact he is a unit and generally a very intelligent unit of a huge organisation where everyone, irrespective of rank or class, has a common idea and a common object.

Every Englishman is a member of a church or chapel or whatever may be the name of his place of worship. The whole country is divided into church jurisdiction areas. There are numerous sects of Christians. Each sect has its own division, and there is a minister in charge of it. The minister knows personally every one of his congregation and is in close touch with the

members. Here again the people of all classes are united by a common bond and meet on a common platform.

In 1870 before the Elementary Education Act was introduced an educational survey was made of the entire country. It was divided into about 200 districts and the educational needs of the district were ascertained. School Boards were established where the existing institutions were not deemed sufficient. Men and women were elected as members for the newly established Boards, and so far as the law went, an illiterate man could sit as a member. Looked closely it means that when it was decided to organise the popular education of the entire country, men and women of every class united together for the common object of securing the best education for the entire population.

Instances like these can be multiplied without end. Every trade, every profession, and there are thousands of them, has got its society or association, its guild or club. The Labour League affects over 10 millions of men, women and children.

One fact stands out clear from all this. An Englishman has got his own house, his own circle, his own society, but in addition to all these there is this broad fact that there is not a single Englishman who is not at times closely associated with every class of his fellow countrymen, irrespective of wealth or position, whether it may be on the ground of national defence or of self-government, of religion or of education, of games or of sports.

In our country we have got nothing analogous to the above. There cannot be any question of national defence or of Parliamentary Election. Whatever sports we might have possessed at one time have long ago disappeared. I do not believe 25 per cent of the so-called Zemindars are solvent. Even if they had the means, they have got other things to think of. The bulk of the people have neither the inclination nor the time for any such pursuit, besides it is not at all sure, whether an ardent attachment to any form of sports will not be considered as conclusive evidence of bad livelihood.

As Hindus, we can meet together but very seldom our caste system is an insuperable bar. Out of 100 Hindus 13 are Brahmans and high castes. They barely tolerate the presence of the inferior "Navasakhs" and the other clean Sudras, who number 16 per cent. The rest are far too low. Water touched by the majority of them is regarded as contaminating, their presence in many cases is pollution. A Brahman, if he sees a low caste, will not touch any food. If the shadow of the latter falls on his person, he considers himself defiled. I do not think that there are many Brahmans like that in the present day, but that is the idea of the old school, and it is not entirely extinct. Among 100 Hindus 6 are Brahmans; he calls himself and is called

"Deb", the rest 94 call themselves "Das"—"slaves." A low caste meets a Brahman, his salutation is "Dandabat," that is, he says that he prostrates himself before the Brahman like a log of wood—not like a living being, and certainly not like a man.

There is no bar of course to the Hindus meeting, so long as the "itars"—"the others"—keep their distance. As a matter of fact we do meet in a sort of way during "Pujahs", "kathas" and on similar occasions. Such meetings are getting scarcer every year. The villages are being abandoned, the number of those who are willing or able to celebrate the pujahs is dwindling. Still they are our national festivals and they furnish the only common meeting ground. But the terms on which we meet can scarcely be called very encouraging to the "low castes." A Hari or Dom-both Hindus-and a dog will be hunted out of a Pujadalan, with equally little ceremony and equally little hesitation. If anything, the dog will get off the more cheaply than the other two as they are supposed to know better. The Pujahs, like every other occasion when we come close to each other, only serve to accentuate the social difference. It cannot be said that any marked sense of self-respect has penetrated the "lower castes"—they are too ignorant for that, but the little education they have received has not served to make them less disinclined to meet the "high castes" on such degrading terms

I was once a witness to a very interesting ceremony in the hut of a Hinduised Naga in a village at the foot of the Naga Hills in Upper Assam. A few minutes'

watching disclosed the nature of the ceremony that was going on. It was the familiar "Sradha." There were the articles, usually needed on such occasions, rice, til, plantain, plantain leafstalk shells. The Pindas were prepared in the usual way and were put on the leaf shells just as it is done in Bengal. But there was an addition to the usual offerings. A chicken was killed and a few drops of blood from the recently killed fowl were poured on the Pindas. The ceremony then proceeded. The Brahman who officiated as the priest read the "mantras," and so far as I could judge, there was no marked deviation from the practice that is usually observed in our part of the country on similar occasions.

Two years ago during the Kali pujah I was staying in the Manbhum District. Some men came from a neighbouring village for "buksheesh." They said what they wanted the money for there was no mincing of words-"Matali Korbo," we want to get drunk. They kept their word, and for the next day or two, I believe, every man who could procure drink, was drunk. Another way they celebrated the festive season was by killing a fowl. A fowl was let loose among a crowd of men. The business lay in each man trying to procure some part of the animal. The result was that in a few minutes the bird was torn to pieces, each man trying to procure some part of the animal's body. Another way they amuse themselves on this occasion is this: A buffalo is secured to a tree by a stout piece of rope, a man covered in a buffalo's skin keeps crouching near the beast. His business is to excite the animal, so far as he can by keeping at a safe distance, with feints of attack. The animal is further goaded by the crowd by shouts, beats of drum and occasional proddings. It is a stupid business though usually harmless enough. The buffalo gets mad and tries to break the rope which it sometimes succeeds in doing. Then there is a scurry among the spectators as to who could run fast.

All these men are Hindus -they belong to castes. Those about whom I have been speaking are Mahtos and Rajwars. They have got Brahmans of their own, have fixed rules as to their relation with those who do not belong to their castes and are extremely jealous of their Hinduism. Still, it is not difficult to see that they were Santals, not long ago. All the different forms of amusements are purely Santali in their origin. They will feel, however, extremely offended if they were called Santals. My next door neighbour where I live in the Manbhum district is Monsha Ram Mahto. He is a fairly substantial man and is not without ambition. When I saw him last year he told me that he had been to Juggunnath and that he had too more wishes left. One was to come to Calcutta to visit Kali's temple and the other was to go to Gaya to offer "Pindas" to his ancestors. Eight years ago when I first saw him he used to wear silver bracelets; he has discarded them since, and he told me that he was determined to give his boys a school education.

These two examples in the extreme east and in the

west of Bengal Proper show how Hinduism is still spreading among the aboriginal tribes. This Hinduising has received a check since. The whole of the Santal Parganas and the Chota Nagpur Division have been ear-marked by the Christian Missionaries, as their special field of action, and the vigorous proselytising that is going on, leaves little doubt that this entire tract, larger than Assam, and nearly as large as three-fourths of United Bengal, will at no distant date be entirely a Christian country. Something, though on a smaller scale, is happening in the East of Bengal. The Garos and Nagas are daily coming under the influence of the Missionaries and their conversion is not far off.

What is the attitude of the Brahmans towards these Hindus? It is one of absolute indifference. These men are neither welcome nor is any opposition offered to their entry. It is all the same to the Brahmans, whether they call themselves Hindus or not. They are just as much untouchables as they were before. Their adoption of Hindu religion, causes some amount of amusement and sometimes gives rise to a certain amount of indulgent contempt. No Brahman will, however, minister to these classes. If a Brahman is found to do so, he becomes instantly degraded and his position is considered even lower than that of the new proselytes. The luckless minister becomes at once one of the great "untouchables."

So much for the new proselytes. The fate of those who have adopted Hinduism for a much longer period is not materially different after thousands of years.

They are still untouchables. To a Brahman it makes no difference whether the man is a Santal or a Naga, Hari or Bagdi. They are all equally unclean. Their touch means contamination, water touched by them is polluted. Their religion of Hinduism makes no difference.

But the Brahmans are not the only class that holds itself aloof. A Kayastha, Baidya or a member of the Navasakh class will hold himself equally aloof and consider himself equally polluted, by any association with the class, just as a Brahman will do. Here as in many other things, the Brahman leads and the others tollow.

VIII.

We are all familiar with a Cantonment or a Civil Station. There is a certain part of the town set apart where chiefly Europeans live. This quarter is reserved for them, practically no body else lives, within its limits. These Europeans mix with one another only. They have got their meeting place-the club-where no one who is not a European is admitted. Their social life is confined only among themselves. Their religious life is equally circumscribed—they have got their own church, where they meet to pray. They talk, play and eat only with one another. They marry only among themselves in their own church. They have got their own doctor who looks after them when they When they die they are carried by their own fall ill. class to a resting place specially reserved for them The outside world, so far as non-Europeans are con cerned, does not exist for them.

Of course Indians are seen within the European quarters. The servants are all Indians. The khan sama, bearer, bhisti, sweeper are Indians. If a carpen ter or a smith is wanted it is an Indian mechanic who comes and does the work. The Goala brings the mill the fisherman brings the fish, the butcher supplies the meat, the kunjra sells fruit and vegetables. Thes men are necessary, they are allowed to enter the house and deal with the Saheblogues. As for the others, the

mass of the population, they are just the "natives." There is hardly any point of contact between them and the Saheblogues, they scarcely know each other. The cantonments or the civil stations are the Oases as the Europeans describe them and the graceful date-palms know not of the sandy waste.

I don't think there is much difference in relationship that exists between the Brahmans and the "itars"—the others—and that between the Sahebs and the "natives." The analogy may not be complete in every particular, the respective lengths of time the two have been in this country forbid it, but there is the same insulation, the same aloofness, the same disinclination to mix. It is hard to realise that a handful of men have lived side by side with nullions of others practically for ages and they are to-day just as apart from each other as they were when they first came to this country.

It seems that the one thing that is common amongst us. Hindus is an intense desire on the part of everybody to dissociate himself from the rest of our co-religionists. We have been trying to do it for thousands of years and have fairly succeeded with occasional breaks in perfecting it. What is more we never feel happy until we succeed in establishing this difference. As things stand it must be a rare combination where a dozen Bengali Hindus meet together and cannot discern something to disunite them. Disunion is the corner stone of our community.

Let us look a little more closely at some of the so-called low castes, say a Bagdi. They number as

many as the Kayasthas. Each caste to a certain extent is a self-contained body, and has some provision of satisfying the needs both of the mind and the body. Who looks after his moral or spiritual welfare? A Brahman of the old school will be considerably surprised it he is asked as to what he has done to help his coreligionist? Dites ca unhomme? "Call that a man?" said the French Duchess. Probably that would be something like his feelings if any suggestion is made that he has any duty towards his brother Hindu. In his eyes the Bagdi, is a Hindu, he is not a Mahomedan, or a professed follower of any other religion, but then he is a Bagdi, besides he the Brahman has never thought of the subject and has other things to do.

Still a Bagdi is not altogether devoid of every sense of religion or entirely without a moral teacher. Occasionally a Brahman is found to cater to his moral needs. This man is an outcaste from the fraternity of Brahmans. The mere fact of his undertaking to minister to the Bagdi means his expulsion from his class. He is regarded not by Brahmans alone but by everybody as equally low, equally untouchable as the members of his flock. Generally speaking the Brahman of the Bagdi is as poor and as ignorant as the Bagdi himself. The nature of moral teaching he is likely to impart cannot be of a very high order. Practically he teaches nothing as he himself knows nothing. As a matter of fact, however, the possession of a Brahman is an exceptional luxury to a Bagdi. If the religious teaching

of the so-called "low castes" rested with the Brahmans then over 80 per cent of the Hindu population of Bengal would have gone without any form of religion. Happily Baishnavism has stepped in to a certain extent. The teachings of Chaitanya have penetrated to the remotest strata of the Hindu society. Out of 19 millions of Bengah Hindus at least 15 millions have obtained their religion from that great teacher. The spirit and method of teaching have undergone many changes, but whatever spiritual or moral training the majority of the Hindus obtain is due to Chaitanya alone.

As facts are, the actual teacher, Guru, Gossain, or Thakur, of a man of the Bagdi class is generally a very poor specimen of humanity. He is a Baishnab by name, may belong to any caste, almost as poor and as ignorant as his disciples, with whom he has practically got nothing in common. He visits them at certain times of the year, chiefly to extort a few pice from his wretched followers. It is a hereditary calling with him—ill-paid and badly performed. He does not eat with them, scarcely sits with them. There is no question equality. As for teaching of higher life or of spirituality or morality, the Guru's own ideas are generally very nebulous on such subjects. That there are innumerable cases of deep piety, earnest spirituality and unimpeachable morality among the men of these classes I do not for a moment deny, but they are generally more the effects of individual efforts than the result of any systematic religious training.

It will puzzle most Hindus if they are asked as to the inner life of these "low castes." Respectable people scarcely trouble themselves about such things. There is a sort of a 'Ghetto', Dhulepara, Haripara, Dompara, attached to nearly every village, far away, of course, from where the respectable classes live. No body belonging to the "high castes" ever thinks of visiting these quarters. Every thing about the Bagdis and people of that class is pollution—their touch is pollution, their presence is pollution, water touched by them is polluted, their very shadow carries infection. These people do a certain sort of work, and when their services are needed are tolerated to that extent, but they are the "itars", the others, quite apart from respectable people. At other times there is hardly any point of contact. At religious festivals he may hang on in the fringe of the outside crowd. If any marriage is going on, he may be there, at a distance, if he is wanted in his menial capacity. He knows it, knows his own place, and maintains the distance that has been assigned to him for countless generations. In the old days if the Zemindar was of sporting proclivities, he might have wielded a "lathi" on festive occasions or he might have accompanied him to shikar. At present there is practically no sport-no Zemindar-so the occasions are very rare when he can come in contact

with his "betters." Suppose he falls ill, which he does often, or his children fall ill, there are his neighbours of his own caste who may look in. As for the high castes who ever has heard of a respectable man calling round in a Bagdi's hut to inquire how he is or how his children are? In the old days when there were "Pathsalas" lads of all castes used to sit together, the Guru Mahashaya could be of any caste. I have seen a Kaibarta Guru Mahashaya, also a Iolah Guru Mahashava. But respectability has increased since then. A Bagdi and a Brahman boy might have sat together in a Pathsala but they cannot sit on the same bench in a School. Among castes like that of the Bagdis the standard of education cannot be very high -16 out of a thousand can only read and write, while the number among a thousand Mahomedan males is 54. Such being the nature of his moral and intellectual training what sort of a man he is likely to be? He is a degraded man, degraded socially, mentally and morally. He knows it himself, every body knows it and it has been like that for thousands of years.

After all what sort of a man can one expect him to be? As facts are it is an unpleasant picture. He is poor, eternally poor, miserably poor. A full meal is a rare thing with him. He is lazy, thriftless, unreliable. His wife and children are in a worse state. The place where he lives is generally a hovel, often a tumbled down one. With all his poverty he is incorrigibly lazy. So long as there is a day's supply in the house, he will not bu lge out of it. If he is a day-labourer and he is

not in a mood to work, if anybody wants to engage him, he will hide himself and instruct his wife to say that he is not at home rather than go out and work. At work he will do all he can to cheat his employer. He will sit still, if nobody looks after him, waste as much time as he can, smoking and talking. He will grumble and complain, pour out endless tales of woe, describe hundreds of forms of imaginary ailments, in fact, will try to do everything but what he is paid for. He is as thriftless as he is lazv. If he earns three annas a day, he will give six pice to his wife and spend the other six in a toddy shop. When he returns home from the drink shop, if the food is not to his liking he will proceed to break his wife's head. When he is tired of starving and if no work is at hand he will steal. As for any conception of a higher or a better life he has none. Self-respect has no meaning for him. He is a Bagdi, a member of an acknowledged low caste. The very name is a synonym for what is low and vile. Except men of his own class everybody shuns him. Beradery society he understands so long as it means men of his class; with the other Hindus that is of course out of the question. Hope, ambition, self-respect, self-reliance have no meaning for him, and things have been like this ever since he has been a Bagdi. "Am I my brother's keeper?" decidedly not, he is not my brother, nothing of the sort, it is a Bagdi.

Why does not he go to Calcutta to try his luck? Well, Calcutta is a long way off, there is the railway fare, and cost of living, he does not know anybody

there, what will he do when he gets there, and after all where will he go. To a certain extent it is true. He cannot enter any eating house. The mere mention of his caste will ruin any such establishment,—no respectable people will keep him in his house. The servants will refuse to serve if they know that there is a Bagdi in the house. He decides to stay where he is. His father lived there before him. Yes, things are hard, getting harder every year, but what can he do?

When he dies, is he then 'past all dishonour'? No, certainly not. A Brahman or a Kayastha will at a pinch shoulder a dead call and carry it to a *bhagar*, a bath after will wash off the sin, but who ever has heard of a respectable man touch a dead Hari or Bagdi?

Let us try to sum up his life. Physically he is oftener than not a wreck. Want, starvation, drink and other evil habits, with the inevitable consequence, disease, can have no other ending. Intellectually he is very little removed from beasts, more than 98 out of hundred can neither read nor write; morally every higher or nobler faculty almost crushed out. Thousands of years' conscious and hopeless degradation has eradicated almost every high or noble impulse. Well, what of that? It is only what is to be expected seeing that he is an untouchable Bagdi.

What is true of the Bagdis is true of almost all the low castes. Muchi, Kaora, Bauri, Teor, Pod, Rajbansi, Chandal, Malo, Dhobi, Chamar, Dom, Hari and others, these constitute nearly 58 per cent. of the Hindus.

What is the relation between any two of these

castes? There is nothing common between them excepting their religion. There is no special occasion set apart on which they meet. Even if they meet together each caste sits apart. Each caste has separate occupation of its own. Occasionally a member of one caste takes to the occupation belonging to another caste; that produces bad blood. Socially there is a good deal of jealousy about precedence. They do not come into prominence often because occasions are rare when different castes meet. Still the predominant feeling is that I am not inferior to the other man.

This mutual jealousy sometimes produces most curious results. A "Napit" will not in many parts of the country serve a "Namasudra"—he will serve a Mahomedan however. That is, he will wait until his co-religionist abjures Hinduism, then he will rash to pare his toe nails. I asked a "Napit" from Jessore if he would eat with all Navasakhs—No, certainly not, with a few and under certain restrictions he may smoke, but the Brahman is the only man whose food he will touch. I asked him it he would not eat in a Baidya's house, no, he would not do that. He gave his reasons, it is because the Baidyas have taken the holy thread.

In the same caste, this idea of superiority and the expulsion of degraded members, quite irrespective of the cause of degradation is a matter of daily experience. In the late Mahomedan outrage that took place in East Bengal, some of the Rajbansis were assaulted by the Mahomedan mob. That was enough to expel them from their caste. A Barendra Brahman could be outcasted for bathing in the same ghat with a man below him in rank. Nothing could be more piteous than the fate of the Hindu women who were outraged in the late Mahomedan outbreak at Jamalpore. They had to find shelter in Christian missions. Their fathers, brothers, husbands, would have nothing to do with them. These were their natural protectors.

Higher up things improve somewhat: on the whole they are not much different. A Kamar, Kumher, Mali. Moira, Napit, Sadgop, Tanti, Teli or Kaibarta is not untouchable. Each of them has got a definite place in Brahmanic society and he comes in daily touch with the Brahman. Society such as it is, cannot go on without these very useful members, but they are all Dass-slaves—slaves of course of the Brahman, A little more latitude is allowed to these castes than it falls to the lot of the 'untouchables.' They are allowed to enter the house, but they must keep at a respectful distance. They cannot sit with the Brahmans, drinking or eating together is of course out of the question. The different sections of the Navasak group seldom meet together. The occupations are different. The only thing they seem to be united about is in their common contempt for the untouchables. Brahmans minister to these castes, but it is a declasse Brahman, almost ashamed of his calling.

Economically each caste of this group is a self-contained body, quite distinct and separate from the rest. They do not eat or drink together nor do they work together. The members of one caste are quite indifferent as to what goes on amongst other castes. So far as co-operation or mutual help between the different castes is concerned one caste is as far apart from another, as it would be if the two castes belonged to different countries. Inside the same caste there is very little of cohesion. The old idea of guild has long ago disappeared. At present those that follow the caste

professions are mere handicraftsmen, and generally hawkers of imported articles. There is no common object for which they can unite, no common gain which is to be obtained. Everybody fights for himself. The men have not got the necessary capital, nor do they possess the necessary education, training or courage, to unite and make a joint stand against a common enemy. That the Kamars should unite to keep out foreign iron works, that the Kumhers should combine with the Kansaries to dislodge enamelled wares, that the Tantis should make common cause with the Jugis to drive out Manchester goods do not occur to any of the Navasakhs even in dreams. It is a question of save who can.

Then come the Brahmans and the other "high castes "-they number over 24 lakhs, and form nearly 13 per cent. of the entire Hindu Bengalis. Suppose a Brahman meets another, a good many questions are to be settled. The other may be a Rarhi, Baidik or Barendra. Supposing both are Rarhis, the question of "Gotra" is to be considered, there are more than dozen of them. Supposing it happens that the "Gotra" is alike, the "Mel" is to be decided-there are over 20 different extant "Mels." If it happens that the "Mels" also are alike, there is the question of Santan, there is the Gain. Of course the important point of Shavab or Bhanga must be taken into account. If it is Bhanga the Purusha is to be ascertained. On the whole, it may be safely asserted that the number of combinations of the differences that would separate

one Brahman from another will be well over ten thousand. In the case of a Baidya or a Kayestha the differences will be nearly as many. This process of differentiation goes on all along the line, and is common to every one of the castes. Near Calcutta the Haris are divided into three classes—the midwife Haris, the swineherd Haris and the Haris who have taken to Baborchi's work in European households. There is just as much sensitiveness amongst them as regards mutual superiority as there is between the Rarhi, Baidik and Barendra sections of the Brahmans.

But there is another group of very important facts that must be taken into account in any notice of these high castes. Out of a hundred Brahman males, 64 can read and write, out of an equal number of male Baidyas 65 are literate. The Kayasthas show a falling off, but that is chiefly due to the inclusion of many 'low castes' who call themselves Kayesthas. The old idea was that each caste is a self-contained body practically independent of other castes. Its religious and economic wants were its own concern—no body belonging to other castes troubled himself about them. Things have changed however considerably so far as the high castes are (mainly) concerned.

THE Brahmans are credited with a hereditary pursuit, namely, priesthood. As facts are, only one out of six Brahmans follows it-that is over 80 out of a hundred Brahmans have forsaken their hereditary calling and have taken to other occupations for means of their livelihood. I do not know what were supposed to be the hereditary occupations of Baidyas and Kayasthas. At present two things are common to all these 'high castes.' First, the so-called learned professions are practically their monopoly, and secondly, they adopt any calling, that is likely to pay, irrespective of any consideration of sentiment or tradition. A Brahman lady will not dream of sitting on the same mat with a Hari woman, but she will feel a pardonable pride when her son obtains a medal in midwifery from the Calcutta Medical College. Most high caste fathers will cheerfully undergo any sacrifice to give their sons a technical education in Europe or America, but very few of them will care to be seen sitting in the same room with a "Navasakh." In the weaving school at Serampore out of 45 admissions the majority were Brahmans and other 'high castes.'

It is a fight between economy on one hand and sentiment on another. At the end economic demands have prevailed. It is education that has brought about this change. The result is a growing fusion between those who have a common object and whom a similar education has helped to remove the barriers that at one time separated them. To this fusion the "high castes" alone have not exclusively contributed; members from any caste are freely admitted and to a certain extent on equal terms. There is just as much camraderie between a 'high caste' undergraduate and another of low caste as there is between one Brahman and another. At present it is only an economic fusion, the claims of tradition and sentiment are still too strong to be denied and we do many things, but not in society.

Still it is but a very small percentage of the people that has been affected by education. The number of Hindu graduates in Bengal will not exceed ten thousand. Seeing that for twelve candidates who appear in the matriculation examination, one becomes a graduate, there will be about ten times as many men who are educated up to the same standard as a graduate. If to these we add another forty thousand who have been self-taught or whose education in the vernacular language is of an equal standard we get the number of men who may be grouped under the class as 150,000. Taking the total number of Hindu Bengalis to be 19 millions this class about whom we are talking will bear to the total Hindu population the proportion of 1 to 127. The first college in Bengal-Hindu College-was founded in 1817 by Bengalis; it has taken therefore just a century to bring about this result. What has been the effect on the masses? Practically nothing Only one more caste has been added, the caste o

educated men, and the gulf between them and their illiterate fellow countrymen is wider and deeper than it has ever been between the highest and lowest castes.

Let us try to sum up. The Bengali Hindus are divided into 50 princípal castes. Among 100 of these Hindus 13 belong to Brahmans and so-called 'high castes.' These 13 are fitted intellectually and morally to compete on equal terms with the members of any race in the world. They are still backward, because education is difficult to procure and they have not yet learned to combine. These castes not only consider themselves superior to the remaining 87 per cent. of the Hindus but are acknowledged as such. They admit of no responsibility, nor do they recognise any duty towards the rest of their co-religionists.

Next come the Navasakhs, the manufacturing and industrial class; the Chasi Kaibartas and Goalas and a few others. These constitute about 30 per cent of the Bengali Hindus. Each caste, economically and socially, stands distinct from the others. They consider themselves as members of inferior castes, acknowledge the supremacy of the Brahmans and hold the degraded castes in just as much contempt as the high castes do. The manufacturing industry of the country was at one time in the hands of the Navasakhs. A few handicraftsmen, earning sustenance wages, or doing retail business in imported articles, represent the class now. They cannot mix with the high castes, mix but very seldom among themselves, and never with the "low castes."

Then comes the degraded class including the "untouchables." These constitute 58 per cent. of the Hindu population. They are divided into about 30 castes—each separate and distinct. Two of these are rich, and in influence and education some of their members are considered in no way inferior to the men of the highest castes. The remaining 28 containing nearly 12 millions of Hindus are mainly a horde of helpless, illiterate, disorganised men, despised and shunned by the remaining 42 per cent. of their coreligionists.

One thing is common to all the castes, be it high, inferior or degraded. There is nothing excepting religion, that is common to two castes. Inside the caste each man practically fights for himself. Everyone is separated by a barrier of ignorance, distrust, and jealousy from his neighbour. The idea of combination never occurs and under existing circumstances co-operation of one Hindu with another is a meaningless word.

Has there been nothing in the way of protest or reaction on the part of the so-called "low castes" against their treatment? There have been many, but they have all ended in one way. First, there is the great movement connected with the name of Chaitanya. It practically abolished castes. It looked at one time that the Hindus would be united.

Time went on, gradually the power of Brahmanism re-asserted itself. There was no violence, no compulsion. It was a silent process, time accomplished every thing. Chaitanyism became practically a sect of Brahmanism. The followers of Chaitanya accepted almost all the Brahmanic conditions and things became as if nothing had happened. Those who still persisted in ignoring castes were gradually pushed out of the pale of society. There is a significant difference between Baishnabs by faith and Baishnabs by caste. The Nera neris represent the latter class. They are the "frightful examples" of revolt against Brahmanism. This was the great reaction. Minor reactions have been innumerable, all however had the same ending. During the Charak Puja we see the annual recurrence of the same feeling. For one month the so-called 'low castes' refuse to admit the superiority of the Brahmans. They become Brahmans themselves. They take the sacred thread—do not bow to a Brahman, live on habishya and observe many of the conditions of brahmacharva.

It is all very well. Brahmanism has stood all this with ill-concealed contempt, but it knows what wil finally happen. It might have been at the start of the nature of a compromise and safety valve, but it came to be regarded as a silly joke. The Sudra Brahmachari in course of time have come to be looked upon as Guy or "Shongs." Respectable Sudras have gradually given up the practice.

The Kartabhajahs are a sect that have tried to se at naught to a certain extent the authority of the Brah mans. Once in the year at least, its followers, belonging to every caste of the Hindus and Mahomedans as well meet together on terms of equality. On that occasion it is believed there is practically no consideration coaste. The sect is dwindling, just as the others have done. Then there is the sect of "Satima", somethin very much like on the lines of the above.

The formation of such minor sects is very commor almost every village has at one time or another one of these. I was staying not long ago in a distant village in the Nadia District, where very lately a sect flourishe under the name of "khapa goala" sect; the originate of the movement belonged to the Goala caste. The people regarded him as mad, that is how it came be the name. The man is dead and the sect has nearl disappeared.

There are reasons why such attempts always fai In the first place, it is the case of the larger mas attracting the smaller. But the main reason is the the Brahmans are educated, learning is their special

monopoly, while the rest are illiterate. Ignorance of the masses has always been the main support of despotism. Hindu society, both sentimental and economic, is Brahman society. Any innovation means dislocation of the whole system, it is a challenge and a menace to the whole fabric, sentimental and economic. The new religious movements are primarily matters of sentiment and emotion. With masses of people it is a case of a sudden flare up—it only lasts for a short time. When the founder or the leader dies, or the first outburst subsides, the inevitable reaction takes place. Both economic and sentimental demands have to be met. The invariable result has been that in course of time the erring flock finds its way back again into the ancient fold. This has been the unvarying history of every attempt at change. Xavier is supposed to have converted in South India three millions of Hindus to Christianity—the end has been the same.

To the above there is just one exception. These are the Jogis. This sturdy little caste numbers over three lakes of persons. They are Hindus, but they don't acknowledge the superiority of the Brahmans. Like the rest of the Hindu Bengalis, they are losing ground, but that is because their main business, "weaving," has been crushed by European competition. There has been recently a movement among a section of Namasudras to follow the example of the Jogis.

Latterly there have been movements among a large number of castes having for their object the improvement of the members belonging to the several castes. All these movements have one thing in common. Every one of these castes tries to prove that it is not so low as it is supposed to be; that it is not a degraded caste and has nothing to do with the degraded castes.

The attitude of old school Brahmans towards all such movements may be summed up in a few words. It has never voluntarily undertaken the regeneration or moral upheaval of any caste or class. If you ask for its help, it will not do anything that is likely to disturb the existing state of things and certainly nothing if the proposed change is likely to affect his position as the head of society. If you succeed like some caste to raise yourself, it will put up with the change as best as it can and in course of time forget and forgive. If you fail it has no objection to your going back again to your old place. He claims superiority over all, but admits of no obligation or duty towards any.

As for any consideration that the Hindu race is disappearing, he does not care a straw, it is all the same to him. Religion—so far as the others are concerned—race, country, nation, are meaningless words to him.

XIII.

A trained man is superior to a man who is not trained. It is of the nature of an axiom, it holds good everywhere, and under every condition. A man who is physically trained is physically superior to the man who has not undergone a similar training. Take two men of same age and similar physique. Put one through a course of physical training, and after a year compare him with the other. The trained man has stronger and bigger muscles, better wind, greater strength, greater power of endurance, has got a more erect carriage, a lighter step, a clearer eye. His digestion is good, circulation is more brisk, blood is purer. He sleeps better and has steadier nerves. He is decidedly the superior man of the two.

That the man whose intellect is trained is superior to the man whose intellect is in a dormant state needs no proof. One has to compare a Brahman graduate with a Brahman cook. There is the same marked difference between a man who has received moral training and another who has not had the same advantage. It requires no proof—it is self-evident. There may be different forms of morality—domestic morality, social morality, civic or political morality. All these come easily to the man who receives systematic moral training, just as the man who undergoes regular physical training finds it comparatively easy to master the diffe-

rent forms of athletics. A Mahomedan receives systematic moral training which a Hindu does not. I know there would be a storm of indignation and protest against any such assertion, but all the same, I don't think I am wrong. I assert further that herein lies the superiority of the Mahomedans and the secret of why we Hindus are losing ground.

In every village, wherever there are Mahomedane, there is a musiid. It may not be—as a matter of fact it seldom is—an imposing structure, very little different from the neighbouring huts, with a little bit of ground surrounding it. Each musiid has a mollah, a preacher, attached to it. He is a learned man versed in the knowledge that is necessary for his calling. He is not a rich man, he comes from the class as the men of his congregation, often does the same work as the others. There is no tithe, no pay, no fixed exaction from any body. His office is not hereditary—he is elected. As regards learning and character, it is the best man available who fills the post. In some villages there is no fixed "mollah", any man who by character and learning is fit to conduct the service generally acts as one. The musjid is in charge of a keeper who generally acts as the muezzin. His business is to call the Muslims to pray at the appointed hours. The musid is open all day, and in a large village, one may see worshippers at prayer at almost every one of the fixed hours. The musjid and the grounds are held as consecrated grounds; followers of no other religion can enter within its limits.

Every Friday there is the "Juma Nimaz" or Friday service. Most of the village folks meet at the mosque. There is first the Nimaz or prayer in which every one present joins; after that comes the 'waz' or the sermon. The latter mainly consists of moral teaching. There may be questions of rituals discussed, but that is seldom. The waz—our word "awaz" comes from the same root— is chiefly teaching of morality to the congregation. It is simple morality, simply told, in simple language, to simple folks. Occasionally a renowned speaker comes from a distance and wakes up the sleepy folks to a more vigorous religious life.

The main fact remains that in every village in Bengal there is a mosque or meeting place where religion and morality are taught; there is a "muezzin" attached to it who calls to prayers and reminds the village people of their religious duties at least four times a day; there is a teacher or mollah who helps the religious duties of his congregation and there is a general meeting of practically every Mahomedan, at least once a week, to perform his worship or listen to the sermon.

This goes on quietly without noise or ostentation all the year round, wherever there are Mahomedans, in every village in Bengal. It is to be remembered that there is no church building society, no central organisation; there is no State help, no obligatory payments, no church laws, no compulsion, no collection at the end of the service. To the Mahomedan, religion is just as necessary as food or drink. He seeks it, he prac-

tises it, just as much as he works for his food. In their homes, most Mahomedans pray regularly every day. The women pray apart but just as often and sometimes oftener than the men. Mothers teach prayer to their children, fathers insist on their sons going through their devotions.

There is no caste. There is no such thing as of a man belonging to a superior, inferior or degraded caste. Neither is there any "Deb", nor any "Das"; no man is considered as a man god, nor is there any one who is untouchable. Every one is equal to another: he knows it, he feels it. Every man has an individuality of his own, a dignity of his own, both derived from a sense of absolute equality. There is no cringing, no prostration, no conscious shame, no ever-present sense of degradation, no huddling at a distance, no toleration on sufferance. Who is the superior of the two—a Mahomedan or an 'untouchable'? These last number nearly 12 millions of Hindus and constitute almost 58 per cent. of the entire Hindu population.

So far as education is concerned, the general idea is that the Hindus are a long way ahead of Mahomedans. In a certain sense this may be true, but the length is not so great as people imagine. 54 out of every thousand male Bengali Mahomedans can read, while the number is 74 among the Hindus, or in other words out of a thousand male Mahomedans, 946 cannot read and out of a thousand male Hindus 922 are illiterate.

If we look a little more closely, some very interesting facts may be gathered as to the real state of education among the Hindu community. Among a thousand Baidya males 648 can read and write; among the same number of Brahmans the number is 639; among real Kayesthas the proportion would be about the same. These are all 'high castes.' Among the Gandhabaniks, male and female, there are 318 literates, 218 among Kansaries, 248 among Mairas and 323 among Subarnabaniks. These are chiefly the Navasakhs. All the Navasakhs are not equally advanced, the number of literates among Kumhers is only 34 per thousand.

Let us look at the degraded castes. Among the Jelias the number of literates per thousand is 43, among Dhobas 26, Teors 28, Namasudras 33, Kaoras 31, Bagdis 16, Doms 12, Haris 10, Chamars 6 and Bauris 4. Among Hindu Muchis the number of literates per thousand is 8, among Mahomedan Muchis it is 51. As mentioned before, the average among Mahomedan males is 54 per thousand.

In one word, the bulk of the Hindus are far more backward in point of education than the bulk of the Mahomedans.

XIV.

WE all know that from the whole country, the administration derives a considerable revenue from the sale of intoxicating drugs. The following figures taken from one district alone of United Bengal will give some idea of the amount and sources of this revenue. I have chosen Nadia, because it is one of the poorest of Bengal districts. There are 67 Hindus to 98 Mahomedans in the district, the total population being a little over 16 lakhs. In the year 1901-02 the figures for which are the latest that are available, it appears that the administration derived Rs. 1,45,426 as revenue from the Excise Department of the district.

				Rs.
Duty on distillery liquor				20,546
Distillery and License fees		•••		26,724
Receipts in outstill area		••••		•••
(a) Tari (b) Pachwai		•••		3,187
		•••	•••	3,377
\bigcirc pium		•••		40,981
Duty	•••	•••	•••	24,334
License fees		•••		16,647
Ganja		•••	•••	39,958
Duty		•••		13,316
License fees		•••		26,642
Charas	•••	•••	•••	870
Duty	•••	•••	•••	

				Rs.
License tees			•••	870
Bhang				774
Duty				145
License tees	•••			629
Hemp drugs	•••	•••		41,603
Duty	•••	•••		13,461
License fees	•••			28,141

The sum of a lakh and a half represents only a portion of the amount that the consumers actually have to pay. To it must be added the profit of the drug farmer and that of the retail seller.

Who are the chief consumers That a certain number of Mahomedans is addicted to the use of intoxicants there is no doubt, but for one Mahomedan who is in the habit of taking any drug there are hundred Hindus, and as to drink the proportion will be one to a thousand. Everybody knows it. It is the 'low caste' Hindu who is the drunkard. It is chiefly the Hindu who smokes ganja, charas and chandu and chews bhang. Work out their relative shares and one will get an idea of the amount of money that a Hindu wants for his drinks and drugs. One can form some idea of the moral condition of the community that is such a large patron of excise revenue of the administration. It also throws some light on the otherwise inexplicable fact, as to why a Hindu is so improvident, why he suffers from chronic destitution and why he requires more money for the same work which a Mahomedan will do for less. The classes from

which the consumers come, with the possible exception in the case of opium, belong to the inferior and degraded castes. This excise revenue is steadily increasing all through the province. This increase "must be taken as a sign of prosperity of the masses." (Administration Report: East Bengal 1907-08.)

Next comes the question of wealth. It is the general impression that the Hindus are superior to the Mahomedans in wealth as well as in education. This idea of the Hindus' wealth has been allowed to go on till it has become almost a recognised article of faith. Let us look into a few facts. I shall take the new province; the bulk of Bengali Mahomedans belongs to it.

In the new Province, the annual outturn of rice is estimated from the average of a considerable number of years to be 120 million cwt., or taken in round numbers 200 million maunds. Leaving aside the straw, the value of these 200 million maunds of rice will be 750 millions of rupees, or 50 millions of pounds. If we give 7 millions of pounds to Assam, as the value of its outturn of rice, it will be more than enough. There remains the sum of 43 millions of pounds to be considered. Taking Eastern and Northern Bengal the number of Hindus will be a little under 9 millions, while the number of Mahomedans will be about 17 millions. In these 9 millions of Hindus, it must be remembured, are included nearly half a million of non-Bengali Hindus.

In the whole of old official Bengal, e.i. Bengal Proper, Bihar, Orissa, Chota Nagpur, it is estimated

that there are 73 agriculturists among 100 Mahomedans, and 55 agriculturists among the same number of Hindus. Looking at East and North Bengal the relatitve proportions must be held to be different. In many districts it is rare to find a Hindu cultivator; the land has practically passed away altogether into the hands of the Mahomedan peasantry. I think it would be an over-statement to say that there are 50 Hindu cultivators among 100 Hindus in East and North Taking the Bengali Hindus to be 83 millions, the number of Hindu cultivators I do not think will be more than 4 millions. In the same way, I should say that in the same parts there will be at least 90 cultivators among 100 Mahomedans. So that, I don't think I will be wrong if I put 16 millions as cultivators out of a total population of 17 millions of Mahomedans. It comes to In the general population there are about two Mahomedans to one Hindu. Taking the agricultural population there are over four Mahomedans to one Divide 43 millions of pounds—the return from Hindu. rice - according to these two proportions, and it will not be difficult to work out as to which community is the richer of the two.

Take jute again. The annual estimated value of jute crops is supposed to be 12 millions of pounds, divide it again in the proportion of agriculturists among the two communities, the difference will be equally apparent. There are dozens of other crops. The same proportion of gain holds good as regards all of them. The writer of the Red Pamphlet, a Mahomedan of the

Mymensing district, knew what he was speaking about, when he wrote "where is money to be found?it is in the house of the Mahomedan that there is money." Anybody who has travelled in the interior of East and North Bengal will say the same thing.

The same thing is happening in Central and Western Bengal. The same process of actual transfer of the soil from the Hindus to the Mahomedans is going on, and is a few years the respective proportions of agriculturists in the two communities will be the same as they are in the eastern and northern parts of United Bengal.

How then has the myth originated? Exactly in the same way as the idea that the Hindus are a long way ahead of the Mahomedans as regards education. It is only the riches, or rather the reputed riches of a few Hindu Zemindars, that have set the idea affoat. Very few have any idea as to the real condition of the so-called Zemindars. Thirty-three years ago, Cunningham wrote that there were scarcely 5 per cent. of the Zemindars, who owned 500 acres of land. Two generations have passed away since that was written. I am fairly acquainted with what may be called the richest district in United Bengal. I very much doubt if one in four amongst the so-called Zemindars and Taluqdars of that district is solvent.

Let us try to sum up. There is no provision among Hindus, whether they belong to the high, in ferior or degraded castes, of receiving systematic and regular religious or moral training. The idea even

does not occur to us. As a matter of fact very few do receive any religious or moral education. Every Mahomedan, irrespective of wealth or position, is a member of a religious congregation, where religious and moral teaching is regularly imparted, and where he receives it. As regards intoxicants the Hindus are the chief consumers. So far as drink is concerned, for one Mahomedan there are a thousand Hindu drunkards. As regards general education it may be said that matters are pretty nearly the same among both the communities. So far as figures are concerned, there are 78 literates in a thousand Hindu males against 54 in the same number of Mahomedans.

There is a little difference so far as high education is concerned, but it is chiefly due to the comparatively larger number of educated men among the so-called "high castes." Among the degraded classes who contribute nearly 58 per cent. to the general Hindu population the proportion of illiterates is considerably greater than among the Mahomedans.

As regards wealth, ours is an agricultural country. Every other industry excepting agriculture has practically disappeared. Land means agriculture, and it has passed in the richest parts of the Province practically into the hands of the Mahomedans. Everywhere else this transfer is going on. At present so far as the bulk of the population is concerned the Mahomedans are considerably better off than the bulk of the Hindus. The erroneous idea of Hindu wealth is due to the reputed riches of a tew so-called Zemindars whose

wealth scarcely counts as a factor in the economic problem of the country. It may be mentioned here that the richest Zemindar in West Bengal is a Punjabi Hindu and in the East he is a Mahomedan.

The bulk of the Mahomedans are richer in wealth, superior to the bulk of the Hindus as regards education. and immeasurably superior to them so far as religious and moral training is concerned. Whatever superiority the Hindus possess, or imagine they possess, is confined only to a very small section of the community. This is as things were ten years ago. Things have changed considerably since then, and not exactly to the advantage of the Hindu.

It may be said that things have been like what they are now from time immemorial; there were the Brahmans and the other high castes, the inferior castes and the degraded castes. There has been always the same relation between them as there is now; what has happened since, that has crippled the Hindus? Why should the Mahomedans forge ahead now?

It will be going beyond the scope of these papers to try to answer all that these questions suggest. I will confine myself to a simpler problem. What has taken place since the English occupation of the country and how has the change affected the two communities? It could affect in two ways. The changes would show themselves in the social organisation as well as in the economic organisation of the communities. What has been the effect on the social structure and on the economic condition of the Hindus? What on the similar institutions of the Mahomedans? Let us take the social side first.

The attitude of the English Government towards the religion, customs and usages of the people has always been taken to be one of absolute non-interference. This has always been the declared policy and is believed to be the fact by the people. The first rude shock was received when Act 21 of 1850, generally known as *Lev Loci*, was passed. The measures adopted

for the suppression of Sati or Infanticide did not affect the structure of the Hiudu society, as they were passed mainly at the instance and on the representation of the Hindus themselves. But the Lev Loci was a different affair. What it meant may be gathered from the speech of Lord Ellenborough who spoke against the measure in the House of Lords "This measure said to the Hindus," declared the ex-Governor-General, "if vou come to our faith you shall still continue in possession not only of all the property you have acquired, but you shall be allowed to retain all your ancestral property, and that without being subject to any of the conditions by which alone you hold it and which are inseparable from its possession. Conditions, which by the by we think very wrong, but conditions which were extremely dear to the Hindu, who was taught from his earliest youth to respect his ancestors and perform certain rites considered to be conducive to their happiness. (Hear, hear. But the measures went much further than this, and told the Hindu that if he had a wife and wished either to get rid of her, or to live with her, the law could bear him out. If he wished to live with his wife, the law gave him his conjugal rights and in spite of all the abhorrence she might feel the wife was compelled to live with him. If on the other hand, he did not wish to live with his wife, he could get rid of her altogether without being liable for her maintenance. (Hear, hear.) * * * In cases of gross immorality, such as incest and other crimes, a man was expelled from his caste and no

longer entitled to his ancestral property, but that person so wicked, so bad as to be excluded from the society of his own sect, if he only said he was converted to Christianity, would by this act get possession of all his property. (Hear, hear.) It was not to be wondered at that such a law excited the remonstrances of the natives of India.'

The Indians protested against the Act, meetings were held and a petition was presented to the House of Lords. The above extract is from a speech that Lord Ellenborough made on the occasion. Lord Monteagle, another opponent of the measure—he was in charge of the petition I believe—quoted passages after passages from previous enactments and showed that the proposed legislature could not be reconciled either with the letter or with the sprit of previous assurances made by the English Government.

In India, the line of argument adopted by the Local administration was considerably short. The inhabitants of Madras had presented a petition against certain clauses of the *Lev Loci* Draft Act of 1845 Mr. Bushby, the then Secretary in the Home Department, informed them that "the Government being in truth not bound by any engagement, is happily free to make such provisions for the conjuncture, as shall be equitable, not to one class only but to all classes of its subjects." The Bill passed into Law.

The Act, however, has affected the Hindu society but very little. The conversion of Hindus to Christianity has not been so large as it was anticipated and the legislation has not created any sensible impression on the Hindu society.

The Brahmo Marraige Act was passed in 1872. In the Statute Book it is known as Act 3 of 1872. It is an Act to legalise civil marriage among the people of the country. One of the requirements exacted by the legislature is that the contracting parties must declare themselves as non-Hindus, non-Mahomedans, non-Sikhs, &c., &c. I am not a Hindu is a declaration that is compulsory and is to be made both by the bride-groom and the bride.

In the old days, and for the matter of that even now, if a man chooses to take himself a woman of another caste, probably he will be expelled by his castemen from their *Beradiri* or fraternity. He will be an outcaste but nobody will call him a non-Hindu. Such cases are by no means uncommon. In course of time men like these will be either merged among the Baishnabs or form themselves into a separate class or may find their way back again into the original caste. A mesaliance or false step in the family has often given rise to the formation of separate classes, and the highest Brahman sections—mels—are supposed to owe their origin to such beginnings. No shame attaches to any of them now—and certainly nobody will think of calling them non-Hindus.

At present if a Hindu man and a Hindu woman belonging to two different castes, intend to marry they can proceed to England or for the matter of that to any other country in Europe. The marriage Registrar will marry them irrespective of any question of caste or creed. The Hindu society itself never insists upon the denial or affirmation of faith as a condition in similar alliances.

The officials might say that they had nothing to do with all that. The man and woman volunteer the admission that they are non-Hindus—that is enough for them. But the question is not by any means laid at rest. What is the official definition of a Findu? Who is to decide whether a man is a Hindu or not? The admission of a certain phrase is compulsory. What meaning is supposed to be attached to it? What is likely to be the attitude of the officials if any Hindu ever attempts to introduce any innovation as to his mode of life and conduct. Are the laws to be enforced against him if he does not abjure his faith? In no country is the affirmation or denial of any creed insisted upon as a condition of civil marriage why should it be so in this country?

Still this Act like the Lea Loci has not made any sensible impression on the Hindu society.

XVI

On the 27th of January last, Lord Morley, the Secretary of State for India, in the course of his reply to the deputation of the London Branch of the All-India Moslem League spoke as follows: "Now the first point Mr. Amir Ali made was upon the unfairness to the Mahomedan community caused by reckoning in the Hindu census a large multitude of men who are not entitled to be there in short. I cannot for many reasons follow that argument. I submit that it is not very easy and I have gone into the question very carefully to divide these lower castes and to classify them. Statisticians would be liable to be charged into putting too many into one or the other division, wherever you like to draw the line. I know that force of the argument, and am willing to attach to it whatever weight it deserves. I wish some of my friends in this country would study the figures of what are called the lower castes-because they would see the enormous difficulty and absurdity—absurdity of applying to India the same principles that are very good guides to us Westerners, who have been bred on the pure milk of the Benthamite world - one man one vote and every man a vote. That dream by the way is not quite realised vet in this country, but the idea of insisting on a principle of that sort—I should not be surprised if my friend here (Mr. Buchanan) heard something of it before he is many weeks older — is absurd to anybody who reflects on the multiplicity of the varied castes."

We have not before us the text of the address of the Moslem League. We cannot therefore judge of what it insisted upon. But to a Hindu the whole thing has a decidedly disquieting look. Certain substantial and tangible privileges are to be offered to the people of the country. Some special privileges are to be given to the Mahomedans because they are Mahomedans. The Hindus, as part of the population, are to get a share of the privileges though not to the extent as the Mahomedans. So far it is easy to follow. But what is this talk about low castes? One gathers from the gist of Lord Morley's reply that it was insisted upon by the London branch of the All-India Moslem League that low castes are not to be included amongst the Hindus, so that the Hindus--whoever they are-should be classified apart from the low castes (of what?) and the last should have privileges, special or otherwise. quite apart from the Hindus. It is extremely to be regretted that Lord Morley did not express himself in more distinct and explicit terms. The incident is unfortunately one of those that are especially liable to be misunderstood. It is open to the construction that the English Government is to practically tell the low caste Hindus that if you will call yourselves non-Hindus, you will get privileges, special or ordinary, quite apart from those granted to the Hindus, on the ground of your being non-Hindus, and that a bait is to be deliberately thrown to a section of the people hitherto classed as

Hindus, in the shape of political privileges, if they call themselves non-Hindus. It is to be hoped that this was not the intention of the All-India Moslem League deputation.

Still the Hindus will watch the next census classification with considerable anxiety. Already some amount of mischief has been done. Some Mahomedan papers are openly declaring that Muchis, Chamars and other low castes are not Hindus and should not be classed as such.

However taking it, all in all, it may be said that up to the present Englsh occupation has not materially affected the social organisation of the Hindu society. So far as the Mahomedan community is concerned scarcely any effect has been perceptible.

What has been the result of English occupation on the people—Hindus and Mahomedans—economically? Here the two communities need not be treated separately. Their interests are, or at least up to the present have been, alike. How have they fared economically?

From an economic point of view the people of the country, both Hindus and Mahomedans, can be roughly divided into three classes—land-owning, industrial (manufacturing) and agricultural. I do not for a moment pretend that the classification is either exclusive or exhaustive. Looking at the formation of our society, Hindu and Mahomedan, this appears to the popular mind to be the large and prominent divisions of the communities. In Europe, in examining economic problems, the labouring class occupies a more

prominent place, than any other section of the community. As yet this class is not an important factor in our country. I will take the land-owning class first.

During the time of Akbar, Bengal was known as Bara-bhumia, or the country of twelve landowners. The whole country was parcelled out and was the property of twelve large zemindars. If not actually independent, the zemindars enjoyed considerable independence. The land belonged to them. think that if a village had to change hands, an order was needed from Delhi, or if a tenant was to be settled or ejected, permission was to be obtained from Dacca. The land belonged to the zemindars in the same sense as the book before me belongs to me. I can sell it or give it away to any body I choose, or put it to any reasonable use that books are put to. The names of the twelve zemindars are preserved and some of the families are still extant. Of these 12 nine were Hindus and three were Mahomedans. The father's name of one of these Mahomedan zemindars was Kalidas. Of course the Nawab Nazim of Bengal and the Emperor of Delhi were the supreme landlords, but so long as the zemindars paid their dues, the land was theirs. That was in the 16th century—that is, nearly four hundred years after the Mahomedan conquest of Bengal.

Two hundred years after, when the East Indian Company began to levy their dues in their newly acquired territories, who were the principal revenue-payers? There can be but one answer—it was the class of Hindu zemindars, who contributed more than five-

sixths of the amount. The land belonged to the zemindars, Hindus and Mahomedans, just as it did to their ancestors. I need mention only three names, Rani Bhowani, Maharaja of Burdwan, and Maharaja of Krishnagar. The possessions of the last embraced 84 Perganas and kismets and occupied an area as large as that of Switzerland. As to the powers possessed by the zemindars, whether Hindus or Mahomedans, we can get a fair idea from English books and periodicals. From the days of Sheristadar Grant to the days of the Bengal Tenancy Act there was but one cry-the tyranny of zemindars over their tenants Much of it was imaginary, but from the mass of caricatures and exaggerations, one thing stands out clear, and that is, the zemindars had almost absolute power over their tenantry, just what can be expected of practically independent Chiefs.

XVII.

WE all know what has become of the class—they have disappeared. In their place we have the present Zemindars who are practically revenue farmers. Their business is to collect the rent from the ryots and after retaining a certain part of it, make over the balance to the Government Treasury. Extensive enquiries, lasting over 30 years, were made at the end of the Eighteenth Century to decide among other things the share of the Zemindars in the rent collected by them. It was decided to allot to them 10 per cent. of the calculated total return and reserve 90 per cent. for the Government Treasury. This last amount is a fixed unalterable sum, which every Zemindar has to pay punctually on certain dates whether the ryots make any payment or not. As to any rights or privileges the Zemindars may claim, they are all entered in the statute books and there is nothing very special about them.

The change in the status of the Zemindars had other and far-reaching effects. The Zemindars like the nobles of every other country have been the chief patrons of learning, arts and industry. The muslin trade of Dacca had for its chief supporters the Nawab and the nobles of the court of Dacca. The cloth trade of Santipur could flourish because it was close to Krishnagar. Bharat Chandra lived at Burdwan and Krishnagar and the toles of Nadia had their chief patron in the Maharajah of Nadia.

What has been the effect of English occupation on the manufacturing and industrial classes of the country? Here the Indians had to hold their ground against the keenest intellect and the most powerful organisation in Europe, against a set of men who after hundreds of years' work and experience had reduced the art of making money into something like an exact science, men in possession of every possible information that could be of service collected from every corner of the earth carefully weighed, sifted and tabulated, men with wits sharpened by hundreds of years' competition with similar classes, with every help that the latest researches that art and science could offer, with all the advantages that capital and combination could secure. with unlimited pluck and enterprise, and with all the resources of their country placed ungrudgingly at their disposal. Slowly, steadily, systematically, without noise, but without halt or break, without pity or mercy, this huge economic organisation was directed against a class. five men out of a hundred among whom could not read or write, not one in a hundred knew what Europe was. and not one in a thousand had any idea of the nature of the forces that were literally choking them to death. If ever there was an unequal fight it was this. flimsy economic structure of the Indians was pulverised into a heap of shapeless debris; the industries have been annihilated and swept out of existence. manufacturing and the industrial classes were the backbone of the Bengali race and with their ruin the backbone of the Bengalis was broken. Those that followed

their hereditary professions took to the tilling of the soil; a few still cling to them as hawkers and retail sellers of imported wares, earning practically the wages of day-labourers.

How have the changes in the condition of the landowning and manufacturing classes affected the two communities. There were Mahomedan and Hindu Zemindars as there have been Mahomedan and Hindu manufacturers. The treatment of the two classes in both the communities was exactly the same. The same laws that operated against the Hindu Zemindar applied exactly in the same manner and with equal force against his Mahomedan fellow Zemindar. Similarly both the Hindu and the Mahomedan manufacturers had to face the same competition from outside with the same result. There was no relaxition in favour of one, nor was there any special stringency against any particular individual or community.

But there was a marked difference in the effects on the two communities. The number of Hindu Zemindars and Hindu manufacturers was considerably greater than the number of the same classes amongst the Mahomedan community. For one Mahomedan Zemindar or Taluqdar there were at least ten Hindu Zemindars or Taluqdars; so that when the change came the Hindu community was affected far more injuriously than the Mahomedan. The landed class was practically, if not entirely, Hindu, and it was the Hindus who suffered most.

The same is true as regards the manufacturing and

industrial classes. The Mahomedan industrial classes suffered equally with the Hindus, but as a community the Hindus were hit infinitely harder than the Mahomedans. The bulk of the country's manufactures was in the hands of the Hindus, they were the greater losers because they had more to lose. The Navasakhs in their present state constitute about 10 per cent. of the Hindu population. It can be easily taken for granted that the proportion was considerably higher before the indigenous trade and manufactures were ruined. They were par excellence the manufacturing class; with their ruin the Hindu community lost its economic support.

There remains the agricultural class. What has been the effect of English occupation on this class? The effect has been very different indeed.

It is impossible to say exactly what was the population of Bengal at the beginning of the last century. The famine at the end of the 18th century, the evermemorable chheatturer mannantar, had wiped off a third of the population, so that hundred years ago the population could have been scarcely more than 20 millions. One thing may be safely taken for granted that every man, Hindu or Mahomedan, held some land. The Zemindars reserved some khas lands of their own in the nature of private farms; the industrial classes found in land an adjunct to their other sources of income; but the bulk of the land was held by the agriculturists, both Hindus and Mahomedans. Numerically the Hindus were in the majority. What

has been the effect of English occupation on the cultivating class?

The idea underlying the regulations that have been enacted on the subject of land is that "the tiller of the soil is the owner of the soil." There are some conditions attached, but that is the main idea. I do not think there is any other tenantry in the world that enjoys the privileges of the cultivating ryots of Bengal. The land practically belongs to them. This may be called the positive side of the benefit.

XVIII

THE argicultural industry of Bengal is the only industry which is free from outside competition. may be called the accidental side of the benefit. We do not grow wheat or cotton—our chief productions are rice and jute. In the middle of the 18th century Backergunge rice was introduced into America and Carolina rice is supposed now in many respects to be the best rice in the world. But there is no fear of Backergunge rice being supplanted by Carolina rice. In America white men cannot work in rice-fields, it is grown by the Negroes. The danger to jute is still more remote. Attempts have been made by Europeans to grow it wherever they thought there was a possible chance of success, but up to the present no such place has been found, so that it may be said that while every other industry has perished, agricultural industry which means the agricultural class has gained by English occupation of the country.

From what classes among the Hindus do the cultivating ryots come? In Bengal proper the Brahmans do not till the soil. In Behar, Orissa, or for the matter of that, in every other part of India they do. The same holds good for the other high castes. It is just as rare to see a Baidya, Kayestha or a Bengali Rajput hold the plough as it is to find a Brahman do the same. These constitute 13 per cent. of the population.

Among the Navasakhs, actual tilling of the soil is not very common, much less common than it is among the corresponding classes in other parts of India. When the industrial crash came many of them had to take to the soil for their livelihood. But they made very poor cultivators. It was strange work and they could not compete with the regular agricultural class, so that practically, if we exclude the Chashi Kaibartas, agriculture is mainly confined among the Hindus to the classes who compose the degraded castes.

So far back as 1872 when the first census was taken the Bengali Hindu exceeded the Bengali Mahomedans numerically by over four lakhs. Thirty years after—in 1901—the Mahomedans numbered thirty lakhs more than the Hindus. The Hindus had been evidently losing ground for sometime. It may be easily taken for granted, therefore, that the Hindus were considerably greater in number than the Mahomedans at the beginning of the century.

At the present day we find that two-thirds of the land in Bengal is in the possession of the Mahomedan agriculturists. The whole of East and North Bengal—the most fertile portions of United Bengal—is practically Mahomedan. In Central Bengal the Mahomedan cultivators are in the majority, it is only in one division, Burdwan, that the Hindu agriculturists form the bulk of the cultivating class. Every year the number of Hindu cultivators is decreasing and the land is passing on to the Mahomedans. The Hindus are fast becoming a landless class.

Seventy-five years ago there was little difference between a Mahomedan cultivator and a Hindu of the same class. The cultivating Mahomedans and the degraded castes among the Hindus were undistinguishable excepting in name. Practically, the Mahomedans were regarded as one of the Hindu low castes. They were equally ignorant, equally poor. Their habits, mode of living, religious observances were practically the same.

"A local writer speaking from personal acquaintance with the Musalman peasantry in the northern districts of Lower Bengal states that not one in ten can recite the brief and simple Kalma or creed whose constant repetition is a matter of almost unconscious habit with Mahomedans. He describes them as a sect which observes none of the ceremonies of its faith, which is ignorant of the simplest formulas of its creed, which worships at the shrines of a rival religion, and tenaciously adheres to practices which were denounced as the foulest abominations by its founder."

Things have changed considerably since. In such matters it is best to take the testimony of one who is neither a Hindu nor a Mohomedan. Sir W. W. Hunter, Director-General of Statistics with the Government of India, may be taken to be a sufficient authority. Commenting on the above he writes:—

"Fifty years ago these sentences would have truly described the Mahomedan peasantry, not only in the Northern districts, but throughout all Lower Bengal. In the cities, or amid the serene palace life of the Mussal-

man nobility and their religious foundations, a few Maulvis of pietv and learning calmly carried on the routine of their faith. But the masses of the rural Mussalmans had relapsed into something little better than a mongrel breed of circumcised low caste Hindus. Since then, one of those religious awakenings so characteristic of India has passed over the Mahomedans of Bengal. Itinerant preachers, generally from the north. have wandered from district to district, calling on the people to return to the true faith, and denouncing God's wrath on the indifferent and unrepentant. A great body of the Bengali Mussalmans have purged themselves of the taint of Hinduism and shaken off the voke of ancient rural rites. The revival has had a three-fold effect—religious, social and political. It has stimulated the religious instinct among an impressionable people, and produced an earnest desire to cleanse the worship of God and His Prophet from idolatry. This stern rejection of ancient superstitions has widened the gulf between the Mahomedans and the Hindus. Fifty years ago the Bengali Mussalmans were simply a recognised caste less widely separated from the lower orders of the Hindus than the latter were from the Kulin Brahmans. There were certain essential points of difference of doctrinal sort between the Hindu and Mahomedan villagers; but they had a great many rural customs and even religious rites in common. The Mahomedan husbandman theoretically recognised the one Semitic God; but in a country, subject to floods, tamines, the devastations of banditti and the

ravages of wild beasts he would have deemed it a simple policy to have neglected the Hindu festivals in honour of Krishna and Durga. * * * * The reformed Mahomedan husbandmen now stand aloof from the village rites of the Hindus. They have ceased to be merely a separate caste in the rural organisation and have become a distinct community, keeping as mucl apart from their nominal co-religionists of the old unre for field faith as from the idolatrous Hindus. This social isolation from the surrounding Hindus is th second effect of the Mussalman revival in Bengal. third result is political and affects ourselves. A Maho medan like a Christian revival strongly reasserts the dut of self-abnegation and places a multitude of devote instruments at the disposal of any man who can cor vince them that his schemes are identical with th will of God. But while a return to the primitive teach ings means a return to a religion of humanity an love, a return to Mahomedan first principles means return to a religion of intolerance and aggression The very essence of Mussalman Puritanism is abho rence of the Infidel. The whole conception of Isla is that of a church, either actively militant or concl sively triumphant—forcibly converting the world, ruling with a rod of iron the stiff-necked unbelieve The acual state of India, where it is the Mussulma who are in subjection and the unbeliever who gover them, is manifestly not in accord with the primiti ideal; and many devout Mahomedans of the reform faith have of late years endeavoured by plots and fro

tier attacks to remove this anomaly. The majority are not actively hostile but they stand aloof from our institutions, and refuse to coalesce with the system which the British Government has imposed on Bengal. Their rebel camp beyond our frontier has forced us into three expeditions which has broken their military power; and the calm inexorable action of the courts has stamped out the chronic abetment of rebellion by Mahomedans within Bengal."

The above was written 25 years ago. Since then there have been three distinct stages in Mahomedan development—first, the elevation of the masses, second, the organisation of the community in India, and third, the federation with the Islam world outside the country. It is a community which has got a distinct ideal before it and is straining every nerve to attain it

XIX

Let us try to sum up the effects that followed English occupation on the two communities. The old land-owning class--both Hindus and Mahomedans—has practically disappeared. The Zemindars are still mainly Hindus, but the class is breaking up; and it is a question of time when they will merge into the general population.

The manufacturing classes, both Hindu and Mahomedan, have practically disappeared owing to foreign competition.

The bulk of the Hindu and Mahomedan population of the Province contributed to the agricultural classes. Since their religious revival, the Mahomedans have improved in almost every respect and the Hindus are still where they were. In the struggle for existence the superior race has prevailed and the class of the Hindus who formed the inferior and degraded castes are being pushed back by the Mahomedans.

The high castes among the Hindus have availed themselves of English education somewhat more largely than the Mahomedans—but this has not materially affected the community. They form about 13 per cent only of the population. In view of the special help and special privileges offered by the English Government, as well as the special efforts made by the Mahomedans themselves, the little difference that at

present exists between the two communities is fast disappearing.

There is nothing in the laws that specially affects the Hindus unfavourably. The superiority of the bulk of the Mahomedans is entirely due to their religious revival and the systematic moral training that they impart to every member of their community.

The Hindus of the same class are to-day exactly in the same condition as they were 75 years ago—in many respects they are considerably worse. They are equally poor—equally ignorant—held in equal abhorrence by the higher castes and just as abjectly degraded as they have ever been. Nobody has anything to do with them, nobody has a word to say to them, no glimmering of higher religion, no teaching of higher morality ever penetrates the despised horde scarcely distinguishable from beasts. To the rest of their coreligionists they are still the untouchables, their very touch is still pollution.

The religious revival of the Mahomedans was of the nature of a moral emancipation and it changed their character. It awakened their moral sense, gave them a clearer idea of virtue and vice, taught them moral obligation and made them realise the force of moral sanction. It has helped them to form a purer idea of their personal interest and the interest of their community.

Once they freed themselves the rest was a question of time. Each man became a living unit free to think and act for himself and then with one another. Each

man became conscious of his own individuality and his own responsibility—as an individual and a member of his community. Every sentiment that an awakened moral sense brings in its train followed in time, and every day the distance between the Mahomedans and the class of Hindus from whom they were at one time undistinguishable became greater and greater.

We see the effect to-day. It is the Mahomedan who goes out and lives in the chars—it is the Mahomedan that clears the jungles and forms new settlements—it is the Mahomedan who is the boatman in the big rivers and estuaries of East Bengal—and it is the Mahomedan who goes to Burma and comes to Calcutta to better his fortunes. Let a Mahomedan and a low caste Hindu go to a Hindu mahajan for money, it is the Mahomedan who will get the preference. The sowcar knows that the Mahomedan is the more hard-working and the more reliable of the two, and that in all probability the Hindu will spend the money in drink and debauchery; go to any village, the beggars are mainly Hindus.

Slowly, steadily, year after year the Mahomedan has ousted the Hindu from the most fertile parts of Bengal. The latter has no idea why he is losing ground, but he sees that his co-religionists are disappearing. Any one who travels in the interior of North and East Bengal can see this for himself. He may walk for days—pass by numbers of villages—he will not come across a single Hindu house. The names of the villages may be Haripur, Vishnupur, Kaligram.

Hindus used to be at one time the main population—they have all disappeared. In many districts 4 out of 5 of the population are Mahomedans, in some the proportion will be 7 out of 8. In many sub-divisions—a sub-division roughly speaking is as large as an English county—9 among 10 of the people are Mahomedans. In many thanas out of 20 inhabitants 19 are Mahomedans. This is happening not in the East and North of Bengal alone, but wherever the Mahomedans are confing in contact with the Hindus

We Hindus are most ridiculously, most contemptibly ignorant. We have no idea about what is going on around us. Others are not quite so ignorant. In the course of his reply to the All-India Moslem League -referred to before-the Secretary of State for India told the deputation: "I know very well, that any injustice, any suspicion that we are capable of being unjust to the Mahomedans in India would certainly have a very severe and injurious reaction in Constantinople. (Hear, hear.)' I wonder how many Hindus understand the significance of the utterance. A few days later he took the opportunity to proclaim from his place in the House of Lords that "all the demands of the Mahomedans will be met with in full." This was practically at the bidding of two Mahomedans, one of whom could scarcely be called an Indian. But the English statesman knew that at the back of these two individuals there was the solid mass of nearly 70 millions of Indian Mahomedans who were waiting for the reply.

How do the two communities stand to-day? The

Mahomedans have a future and they believe in it—we Hindus have no conception of it. Time is with them—time is against us. At the end of the year they count their gains, we calculate our losses. They are growing in number, growing in strength, growing in wealth, growing in solidarity, we are crumbling to pieces. They look forward to a united Mahomedan world—we are waiting for our extinction.

The wages of sin is death. We Hindus have sinned deeply, damnably, against the laws of God and nature, and we are paying the penalty.

In our treatment of our co-religionists lies the germ of our self-destruction. This is the history of the Hindus. The same process is going on around us.

THE PRESENT CRISIS

IN

HINDU SOCIETY

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CHAPTER. CONTENTS.

- 1. Introductory. Tagore-A Study.
- II. Gitanjali.
- III. Gardener.
- IV. The Crescent Moon.
 - V. Chitra.
- VI. The King of the Dark Chamber.
- VII. The Post Office.
- VIII. Translation of One Hundred Poems of Kabir.
 - IX. Fiction.
 - X. Sadhana.
- XI. Tagore's Miscellaneous Writings and Speeches.
- XII. Conclusion.
- XIII. Bibliography.

THE

PRESENT CRISIS IN HINDU SOCIETY.

It is as necessary in national, as in individual, life, that at least now and then we must pause awhile, and try, during a few moments of calm and self-possessed examination of methods and results, to ascertain what has been the sum of our dreams and aspirations, of our efforts and achievements, during our immediate and remoter past. But for such self-examination in the calm temple of our hearts, our activities will be unrelated to our past and our future and will be "a mere tale of sound and fury signifying nothing." It is the only door by which a diviner light and fragrance come into the dust and glare of our daily life and irradiate and perfume our little lives "rounded with a sleep." My task in the following pages will be to do this work to some extent and to sum up the forces and tendencies in modern life in Hindu India, so that we may go forward "never hasting, never resting," and reseat our beloved land in her seat of glory among the nations of the world.

That the Varnashrama Conference has a great place in our national regeneration will be obvious to us on a moment's reflection. It is indeed a little curious to know that its approach into the arena of practical activity has been viewed in a hostile spirit or with indulgent contempt by other associations and conferences. Every movement in India in modern times, though begun with the announcement of its being a liberation and deliverance of the human spirit from age-long tyranny and ignorance, soon degenerates into a sect which seeks intolerantly to push out of the field of national service other movements and agencies which have an equally laudable aim in view. The Varnashrama Conference seeks to give due and proper prominence to the Shastraic ideals of life and conduct in the scheme of national service and national regeneration, and the numerous sons of India who have hitherto been dumb and inarticulate in the face of transforming agencies of various sorts have now become alive to the need of rallying round the banner of our immemorial and eternal social and spiritual ideals. Such is the origin of this new movement and such are its aims and aspirations.

The organismal conception of society—a truth recently learnt by us from the West though it is one of the basic truths taught in our sacred books—is one that must be ever present in our minds if we are to understand fully the scope and importance of this great subject. We must remember that in the larger life of society, as in the life of the individual, there are vitalising and devitalising elements and forces; and without a proper comprehension of this fact we may err from the right path to an irreparable extent and thus reform in haste and repent at leisure. The conception of an organism involves organs, purposiveness, adaptability to environment, competition and survival of the fittest, progress, and correlation of structure and function. We must have in us a keen sense of responsibility and a clear idea of the means and the goal, whenever we seek to effect social transformations. He is a menace to society and a danger to civilisation who takes up this greatest of all tasks in a spirit of light-hearted frivolity and out of a desire for cheap glory.

Another truth that we should never fail to remember is the importance and significance of race. We have no quarrel with those who mope in the museums of thought or who stand by the graveyards of the past and speed

Through many a listening chamber, cave and ruin, And starlight wood, with fearful steps pursuing Hopes of high talk with the departed dead.

It is only when they come out of such museums and graveyards of the mind and din their theories into our ears and hinder our onward march by shouting out "Eureka" and skipping across the road of progress that they become a nuisance to those who have to do serious work in life for individual and national uplift in the near, and in the distant future. However races

originated, whatever might have been the elements that went into the melting-pot, the great, distinct, and pure races of the world have each got racial self-respect and racial self-consciousness in a pre-eminent degree. Mr. H. S. Chamberlain says in a luminous passage in his great book on *The Foundionst of the Nineteenth Century*:

Nothing is so convincing as the consciousness of the possession of Race. The man who belongs to a distinct, pure race never loses the sense of it. The guardian angel of his lineage is ever at his side, supporting him where he loses his foothold, warning him like the Socratic Daemon where he is in danger of going astray, compelling obedience, and forcing him to undertakings which, deeming them impossible, he would never have dared to attempt Race lifts a man above himself.

Whatever might be the various ideals and activities that a race might have for the assurance of its stability and its material progress, it always has in the chamber of its heart a pure temple of thought and emotion where before the God of its worship, the ideal of its divinest moments, the object of its highest adoration, it bows in speechless contemplation and rapt ecstasy. It is the racial genius that determines the conceptions of the noblest members of the race as to what type constitutes the crown and glory of human life and human achievement. This is a fact that we must never forget in the course of our schemes for social consolidation and social transformation, for, otherwise, we may prove traitors to the best elements in us and to the sovereign purposes of our racial life and thus be guilty of lese majeste in the realm of social endeavour.

It naturally follows from the above facts and ideas that racial life and racial ideals should be, and are, closely inter-related and inter-connected. The strong and vigorous life of the race depends solely on its loyalty to the racial ideals and the strenuous efforts made to increasingly realise those ideals in daily life. Further, deviations from such ideals and disloyalty to thems even by one generation may introduce deadly poisons into the body social and bring about decay and disintegration and death. Mr. C. W. Saleeby says in his valuable book on *The Methods of Race-Regeneration*:

There is no public nor private deed that may not affect, in ways unseen or seen, the quality of a people—so sensitive and impressionable is the life of a community, so great the consequences which may flow from the slightest cause.

Some friends of ours within our social fold tell us, let us change our social ideals and institutions, because they are hindrances to progress and because other races who have not got them have progressed to a remarkable extent. We must ask them, how have you discovered any relation of cause and effect between the progress achieved by other races and the absence among them of our social ideals and institutions? All that you can say is that their progress and the absence of our social ideals among them are seen side by side. It is illogical to infer from concomitance any relation of cause and effect. We say that wonderful progress and the presence of our Social ideals and institutions coexisted in this great land in its historic and memorable

past and that hence your inferences are unsupported by logic or by facts. In fact the laws of national and racial growth and decay are no more known in full to our limited inner vision than are the laws of individual life and death. Only the Divine Mind knows them in all their fulness of operation. Our duty in national, as in individual life, is to be loyal to the light given to us by Him, to do the work assigned to us by Him, and to surrender unto Him the fruit of our actions.

कर्मेण्येवाधिकारस्ते माफलेषु कदाचन।

Experiments that affect social life for weal or woe are not like experiments in a laboratory. These have not got any far-reaching consequences; they deal with the material universe and not with the world of souls; and any errors or miscalculations or mishandlings may be set right by later adjustments. But those have subtle and far-reaching consequences disastrous to human beings and societies in a manner and to an extent that admit of no rectification or palliation.

There are other friends of ours who dwell in a fool's paradise and say that the Indian race has a deathless vitality and that this cannot be injured or affected by any alterations that we may make in regard to our social ideals and institutions. Wherefrom they derive their wonderful gift of prophecy we do not know. We have seen various flourishing societies and civilisations decay and disappear owing to their conscious disloyalty to their highest race-ideas and the disappearance of

self-consciousness, self-discipline and self-respect. Swami Vivekananda says:

I have said elsewhere that every nation has a national purpose of its own. Either in obedience to the law of nature or by virtue of the superior genius of the great ones, the social manners and customs of every nation are being mounded into shape, suitable to bring that purpose to fruition. In the life of every nation besides that purpose and those manners and customs that are essentially necessary to effect that purpose, all others are superfluous. It does not matter whether those superfluous customs and manners grow or disappear; but a nation is sure to die, when the main purpose of its life is hit." (Pages 1214 and 1221, Swami Vivekananda's Complete Works.)

It hence behoves us to walk warily and with clear-sighted circumspection in the path of progress consistently with our highest racial aims and ideals. Sir Rabindranath Tagore, a rare genius endowed with penetrating vision and passionate patriotism, says: "The strength of a race is limited. If we nourish the ignoble, we are bound to starve the noble." Every race, composed as it is of various elements and consisting of men and women of different degrees of mental, moral, and spiritual attainment, cannot lay claim to an infinity of life or an infinity of vital energy, irrespective of its jealous watchfulness of its ideals and the careful ordering of the lives of its members.

So far as our great race is concerned, we have, owing to the *lapas* and *tejas* (austerity and spiritual radiance) of our ancestors derived physical frames endowed with considerable purity and grace that are in

proper and harmonious combination with energy and power. Do you think for a moment that the bright eyes and self-conscious refinement in the faces of our brothers and the modesty and sweetness and beauty and grace that shine in the faces of our sisters and make them

Spirits still and bright

With something of the angel-light

are an accident in the long chapter of human evolution? Nature knows no accidents, no surprises, no freaks, no effects without causes. But, though thus our heredity is good, let us not forget that environment is an even more important factor than heredity in the moulding of individual lives. Mr. Balfour laid stress on this circumstance some years ago when he put in a strong plea against our minds coming too much under the sway of the modern pseudo-science of Eugenics. It is hence our duty to recognise how far our falling away from the social environments designed by the inspired sages has been causing us untold harm and suffering and has led to our degeneration in spite of the initial impetus given by them and transmitted to us through the medium of heredity. Our highest individual and national good can be attained only by deepening and broadening the spiritual foundations of our life and by realising the great social and spiritual ideals of our race in individual and national life

It is here that the secret of the unexampled vitality of the Hindu race lies. There is its heart-point (मर्मस्थान). We cannot, at the bidding of the editors or orators or pamphleteers or authors of to-day within our fold or outside it, stab our mother in her heart-point and then seek to galvanise the corpse by social electrical currents discovered by them. We prefer to follow the lead of our Dharma Sastrakaras and our Acharyas—our holy guides who are themselves under the guidance of our Beloved Lord Sri Krishna, our

मार्गबन्धुगतिभर्ताप्रभुःसाचीनिवासः शरणंसुहृत् ॥ (Gita)

Some friends of ours have been wise and original enough to challenge the correctness of the use of the phrase "Hindu Society." Just as there are wise students and observers of our religion who are so bewildered by the rich complexity of our religious concepts as to be unable to realise the wonderful unity underlying all of them and to be ready to assert that Hinduism is a bundle of contradictions and has no unifying and comprehensive spiritual conceptions, so there are wise students and observers of our society who are so bewildered by the caste system as it was and as it is and by the new-fledged, immature, and contradictory theories as to racial origins and racial composition in India as to assert that such a generic term as 'Hindu Society' cannot be applied to peoples so evolved and so divided as are the peoples inhabiting India. only those who are blind to the unity underlying the caste system and to the essential unity of the Hindu race display such phenomenal ignorance. I shall deal with the caste system briefly later on. I wish, however, to say here how behind the show of scholarship that talks learnedly about Aryans and Dravidians and Kolarians and Aceadians and what not while we "wonder with a foolish face of praise," there is absolutely no substance that deserves our commendation or even attention. The original home of the Aryans has been a veritable wandering Jew in the realm of speculation. It began its wanderings in the last century, whatever may or may not have been the wanderings of the Aryans themselves, and ever since then it has been wandering with faltering steps disconsolate. After ranging here, there, and everywhere, it is now stranded on the top of the North Pole with no company besides that of walruses and polar bears. Thanks to the labours of some South Indian scholars, the original home of the so-called Dravidian race has now begun its peregrinations and it is at the present moment gasping for breath in the submerged continent of Atlantis. Indeed till Indian history comes to be properly written by patriotic and well-informed Indians themselves, no great national achievement will be possible. The present histories of India which give to us and our youths the above crude theories and a thousand other misconceptions, are well described by Sir Rabindranath Tagore thus: "This history has, as it were, slipped the true holy book of India within a volume of the marvellous Arabian Nights' Tales: our boys learn by rote every line of this Arabian Nights, but none opens the sacred volume of India's inner history." I do not propose to demonstrate here what are the innumerable unifying elements and forces that justify us in regarding India as a cultural unit amidst the civilisations of the world. I have described them in my recent book on Sir Rabindranath Tagore. I shall content myself by quoting here the following observations of Vincent A. Swith's Early History of India:

India, encircled as she is by seas and mountains, is indisputably a geographical unit, and, as such, is rightly designated by one name. Her type of civilisation, too, has many features which differentiate it from that of all other regions of the world; while they are common to the whole country, or rather continent, in a degree sufficient to justify its treatment as a unit in the history of human, social, and intellectual development.

What are the fundamental ideas that the Hindu culture stands for? What are the sustaining ideals by which as by the forces of gravitation the orb of Hindu Society is kept in its appointed shining orbit in the firmament of the higher life? First and foremost is the vital and all-embracing conception of the unity and omnipresence of the Divine, of

The Light whose smile kindles the universe The Beauty in which all things live and move.

ईशावास्यमिदंसर्वं यात्कंचजगत्त्यां जगत्.

Another vital conception that follows from the above is that the realisation of the Universal Soul is the true crown and goal and bliss of life. Religion is the chief fact of life and it is not a mere matter of form or creed or dogma but something to be realised as intensely, vividly, and intimately as the world is seen by the eyes. Another fundamental idea is that such self-realisation is to be attained by a life of ceaseless and vigilant self-discipline. It is by this means and by this means alone that we can attain that state of luminous self-poise and self-composure wherein as in a clear and radiant mirror the sun of Divine lown will be mirrored in its fulness of effulgence. Again and again our holy books lay down that, in spite of the ceaseless flux of things and the insurgent invasions of disturbing thoughts and desires, we must preserve this

Central peace subsisting at the heart Of endless agitation.

यचकामसुखंलोके यच्चदिन्यं महत्सुखं। तृष्णाजयसमुत्थस्य नाहेतः षोडशींकलां॥

At the same time the Hindu never fled away from life, was never a scorner of the earth, but was a

Type of the wise who soar but never roam True to the kindred points of heaven and home.

It was on the basis of a consummated life, that did its duty loyally and nobly by ancestors and by descendants, by kinsmen and by friends, by king and by country, that the temple of love and renunciation and realisation was built. The doctrine of the *Purusharthas*—one of the most illuminating conceptions about the world—must be remembered in this connection.

The human life is not left at the mercy of every passing gust of passion and desire but is led wisely and well to the very Throne of Grace. Dr. A. K. Kumaraswami says:

What nevertheless remains as the most conspicuous special character of the Indian culture is its purposive organisation of society in harmony with a definite conception of the meaning and ultimate purpose of life.

It is impossible to go into a detailed consideration of all the basic ideas of the Hindu Society here. But I wish to lay some stress on the aspects of harmony as I have laid some stress on the aspect of unity, because unity and harmony are the two words that sum up the character of our culture. This aspect of harmony may be dealt with from various sides but I shall mention only a few of these here. In the realm of the religious life we must never forget two important aspects of this all-pervasive element of harmony. One is the harmony of free will and fatalism, of Karma and Divine grace, of Vasana and Purushakara; and the other is the synthetic, harmonious, and unitive vision of spiritual laws and the all-embracing universality which give a due place to all types and grades of intellect and attainment and lead them all towards God. This subject is so large and important that I must not seek to dwell on it further here but must try to develop and explain it on another occasion. In the realm of social life we must remember two aspects of this element of harmony. One is the combination of harmony with nature and mastery over nature. In ancient India when the vision of the race was perfect, this harmony existed in all its fulness. Wherever we find a lapse from this harmony there we find unhappiness, discord, violation of moral laws, and distortion of life. Germany is the most notorious instance of this lapse from such great harmony. Equally important is the aspect of harmony in individual life where strength and tenderness should be present without conflict and discord. Mr. J. M. Kennedy says:

One effect, however, these religious principles did have, and that was to develop a contemplative mind in practically every Hindu, developing at the same time a peculiar calmness, accompanied nevertheless by a strong will-power; a joint phenomenon which has always puzzled Westerners unacquainted with the bases of Indian thought."

Hence it is that the "Mild Hindu" is one whom you can neither break nor blend and who seems to have got, and partaken of, the elixir of immortal life. But while dwelling on these aspects of unity and harmony, I must lay the greatest emphasis and stress on the most important basic truth of all the Indian conception of Dharma. It is on that everything else is based; and if it goes, everything else goes with it. What is Dharma? It is the sum of social and spiritual bonds by which society is preserved, strengthened, and made perfect. Sir Rabindranath Tagore says:

She (India) has ever been building, out of diverse materials, the foundations of that civilisation of harmony which is the highest type of human, civilisation. Our Dharma is totality,—the totality of our reasoned convictions, our beliefs and our practices, this world and the next, all summed together. India has not split up her Dharma by setting apart one side of it for practical, and the other, for ornamental purposes. Dharma in India is religion for the whole society,—its roots reach deep underground, but its top touches the heavens; and India has not contemplated the top apart from the root,—she has looked on religion as embracing earth and heaven alike, overspreading the whole life of man, like a gigantic banyan tree.

This is why the great sage Vyasa cries out:

जर्ध्वबाहु विरोम्येतन्नचकश्चिच्छ्णोति मां। धर्मादर्थश्च कामश्चं स किमर्थं न सेव्यते॥

Let others hear and obey him or not. We are his kith and kin, his worshippers and followers. To us who know and feel Dharma to be the supreme object in life, other things are of no moment at all; we are ready to live it and to die for it, trusting in Him who is the Lord of Dharma.

श्राचारप्रभवो धर्मः धर्मस्यप्रभुरच्युतः।

Such are the fundamental ideas of Hindu Society. Educated opinion has applied various modern tests in regard to the fitness of a society to be called civilised and cultured and to be recognised as one containing vital elements of order and progress. Let us now see how our society fares when considered in the light of such tests. Applying the test of patriotism, I have no hesitation in stating that our society stands it very well, in a measure far beyond that which casual or

prejudiced observer will be willing to concede. Our beloved motherland is beyond expression dear to us, and this passionate feeling of love for it has been an inspiring force in our life from before recorded time. The Sanskrit verse says:

जननीजन्मभूमिश्च स्वर्गादिपगरीयसी॥

We describe our beloved motherland as the Farma Bhoomi, the Bhoga Bhoomi, and the Punya Bhoomi. This sacramental conception of our Bharata Mata is the root-conception from which have sprung the shining and fragrant blossoms of our other passionate ideas of love and adoration in regard to the specific graces and glories of our land. This is the land where the most wonderful beauties of nature are seen in boundless affluence; this is the land where the supreme graces of art have revealed themselves to the seeking gaze of dedicated souls; this is the land where the highest ethical life has been lived in love of man and in fear of God; this is the land where holy hills, streams and shrines purify and uplift our thoughts; and this is the land made sacred and blessed by the lotus feet of God incarnate. Is it wonderful that century after century we see our land as the object of passionate adoration to the people of the land, though during some centuries we see the melancholy spectacle of the radiance of our love dimmed by external calamities and internal dissensions? Another test is the state of the political life of a society. In India the genius of our

great leaders in the past taught us how to combine the best elements of monarchical and republican Government, while over all forms of secular power was the unchallenged sovereignty of Dharma. The highest elements of order and progress were harmoniously combined. The society did not, like some others, consist in theory or in practice of mere monks, or of mere fighting units with swords in one hand and bombs in the other, or of mere human adjuncts to machinery, but provided within it a due place for the development of all the human faculties. The Ramayana shows what a full and blessed life the people led and how the popular will was consulted even in regard to the choice of the sovereign. Hindu colonies overspread the world and the foreign relations were perfectly consistent with natio al dignity and natio al self respect. Another test is the measure of freedom enjoyed by the people in respect of thought, speech and action. Some persons think that the fact that life had to be lived according to the Dharma was in some mysterious way inconsistent with freedom. Mr. Havell says:

It may seem paradoxical to those who have been taught as schoolboys that the basis of Indian polity has always been what is called 'Oriental despotism' to speak of India as a land of freedom. It is true that Indo-Aryan liberty was not of the crude Western type represented by the formula 'Liberte, Eqalite, Fraternitie'. It was liberty for every man, whether king or peasant, to follow his own Dharma—the Dharma being that which long tradition and the wisest of Aryan law-givers, who knew Indian history and the Indian people, had

taught every man within the Aryan pole to regard as his duty to God, the state, his household, and himself.

It is a well-known fact that the conceptions of social obligation in a community are in no way inconsistent with freedom. Lord Haldane pointed out in his great address on *Higher Nationality*:

Without such conduct and the restraints which it imposes, there could be no tolerable social life, and real freedom from interference could not be enjoyed. It is the instinctive sense of what to do and what not to do in daily life and behaviour that is the true source of liberty and ease.

There was perfect liberty of thought and in respect of speech and action there was that measure of freedom which was consistent with full and proper self-expression, though not the

' Freedom, free to slay herself, dying while they shout her name.'

Let us remember the wise words of the poet:

"The Sensual and the Dark rebel in vain, Slaves by their own compulsion! In mad game They burst their manacles, and wear the name Of freedom graven on a heavier chain."

Another important test is reverence for womanhood. One of the standing libels against our society is supposed irreverence for womanhood. Mr. Philip Gibbs says: "(the worship of Sakti) teaches them (the Hindus) a reverence for womanhood, and, above all, motherhood." The reverent tenderness that breathes through the following verses in that brightest gem of our literature, the Bhagavatha, is the best proof of the

combined loftiness and sanity of our conception of womanhood:

यामाश्रित्येन्द्रियारातीन् दुर्जयानितराश्रमैः । नियं प्रयमहेलाभि र्दस्यून्दुर्गपितियथा ॥ नवयं प्रभवस्तां त्वां श्रनुकर्तुं गृहेश्वरि । श्रप्यायुषा वा कात्स्न्येन येचान्ये गुणगृध्नवः ॥

Other important tests are the material prosperity of the society as shown in its industries, commerce, and wealth, and the perfection of its literature, art, science, philosophy, and religion. It is neither possible nor necessary to show here how our society was great in these respects. Suffice it to say that the testimony of all observers and students of our society and culture is uniform and incontrovertible in this respect. It is thus abundantly clear that our society was, and has been occupying a lofty place in the scale of civilized and enlightened and progressive societies.

In mediæval India, however, our decline began after tamasic qualities began to preponderate and after mutual jealousies enabled invading hordes to pour through the north-western passes and prey on the defenceless wealth of India—defenceless not because of lack of power but because of supineness and hatred within the fold (श्रावस and हेंब). By our disloyalty to Dharma, by our unregulated lives, by our thinking of our little selves instead of surrendering them to our country and God and thereby realising them in their true dignity and

glory, by not realising that he that loses his life for his country and God shall find it, all of us became *Tamasa-karthas*. What does the blessed Bhagavan say about them?

श्रयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः। विषादी दीर्घसुत्री च कर्ता तामस उच्यते॥

Every syllable of this verse has been, and is, app"able to us for centuries past. Yet, through all the rolling centuries, the blessings of our great ancestors and the compassionate grace of the Lord have been upon us. We are the heirs of all the great sages of our holy land and we have never been utterly deaf to the call of Dharma and Moksha. Through the din of ceaseless battles and the clamour of worldly life the melodious strains of the Murali (flute of Sri Krishna) have been heard by us with thrilled ears and enraptured hearts. How else can you explain the wonderful phenomenon of a ceaseless succession of g eat sages, saints and seers, of artists, poets, musicians, sculptors and architects, of patriots and chivalrous soldiers lighting up with the splendours of their aspiration and achievement century after century even after our decline began? How else can you account for the unmistakable and wonderful fact that the bulk of our great literature is devotional in its expression or in its inspiration? All that we have to set right is only in the way of the expulsion of the few invasive Tamasic qualities that have corrupted our individual and national life. India was never subdued in her soul and never shall be. We must thank Providence in a mood of reverent and solemn thanks-giving for having placed us under the benign sway of England at this important juncture and supreme crisis of our national life. When the humanity of the future lets its vision sweep over the ages, she will see the great forward and majestic flow of the waters and will not deign to notice the eddies here and the backwaters there. She will bless England for the liberation of the human spirit that she is achieving in India. Is it not providential that the two great divisions of the Aryan race should meet in India—their holy ancestral home—and fraternise with each other and strive for mutual uplift and inspiration? England—the champion of freedom, the emancipator of slaves, the ever-vigilant protector of the downtrodden and the oppressed—has brought to us the gift of a rational study of nature, the historical method, national spirit, losty ideals of citizenship and patriotism, constitutional Government, democratic ideals, and political genius. As stated by me elsewhere, "India's power of imagination, emotional refinement, spiritual insight and rapture, and meditative passion is alive and in vigorous life, and England will receive from her elder sister her message of the unity and divine purpose of life, of divine immanence, of the sovereignty of love, of the spiritual kinship of all, of Ahimsa, of Santhi, of universal toleration, and of the love of God being the crowning glory of life. England will teach India the art of citizenship; India will convey to her the art of life." The Indian renaissance will be national in its origin and development but will receive full scope for its self-expression by the fostering care of England—like a radiant and heavenly flower which springs from the soil bringing all its richness of perfume and loveliness of form from the earth and the embosoming air and which the gardener helps to grow by removing weeds and insects and by destroying all elements deadly to its life and its perfect growth.

In this process, however, we have to be on our guard against some of the dangers and excesses of the modern Western civilisation. Otherwise we shall be overwhelmed and subdued in our soul by it and become the camp followers of others and degenerate, into mere invertebrate scum of humanity. There shall be no self-surrender except at the lotus feet of God. Towards everything else we shall not bow our heads but shall stand with heads erect and shining eyes on the pedestal of our manhood. We shall adopt an attitude of self-respecting and discriminating assimilation, an attitude of free exchange of civilising ideas and uplifting elements interpares. What are these elements of danger and excess that we must guard against, elements that till now we have not been wisely guarding ourselves against in our blind and unseeing love for the beneficent and uplifting elements in Western civilisation? I refer at the very outset to the immense and increasing influence of a pseudo-scientific attitude of mind. Great have been

the blessings of science to the human spirit. The boundaries of knowledge have been pushed back on all sides; comforts unknown and even unimagined before lie about our very feet; the earth has shrunk to a small measure through the potent magic of the telegraph, the telephone, the railway, the steamship, and the aeroplane; and more than all the sense of mastery over the forces of nature, of our power to

"Rift the hills, and roll the waters, flash the lightnings, weigh the Sun"

is the greatest of the many gifts of science to us. But if she goes beyond her sphere and meddles with the mysteries too subtle and too holy for her test-tube and her crucible, her search-light and her microscope, we must tell her:

"Thou pratest here where thou art least; This faith has many a purer priest, And many an abler voice than thou."

The limits of my subject forbid my going into this question in detail, but in modern India science has become a devouring ogre as in other countries. It has been regarded as having demolished the theory of design in creation, the rule of Providence, the existence of Gods, and the reign of mystery. I shall quote only two passages here to dispel such misconceptions. Maurice Materlinck—one of the greatest geniuses of Belgium, that noble country which though small in size has an unconquerable soul—says:

As the artificial mysteries vanish, so will the ocean of veritable

mystery stretch out further and further; the mystery of life, its aim, and its origin; the mystery of thought."

Sir Oliver Lodge says:

"I feel sure that the ultimate position will not coincide with the complete rejection of all that has been called miraculous---the intervention in human affairs of intelligences and powers not merely and in the ordinary sense human."

Hence we have to guard against the danger of schence being made a fetish and being allowed to destroy *Dharma*. The second aspect to be borne in mind is the democratic tendency of the age. "The tide of democracy is rolling on and no hand can stay its majestic course," said a great political leader of England sometime ago. But the excesses of democracy are as ruinous to the fair flowers of civilisation and refinement as the excesses of absolutism. The conversion of the heart is more important than the substitution of one machinery for another. This is a truth that we are always in danger of forgetting. Mr. L. T. Hobhouse says in his memorable book on *Democracy and Reaction*:

"Self-Government is not in itself a solution of all political and social difficulties. It is at best an instrument with which men who hold by the ideal of social justice and human progress can work, but when those ideals grow cold, it may, like other instruments, be turned to base uses. In the immediate future much will doubtless have to be done towards the perfections of the democratic machine, yet the fundamental reform for which the times call is rather a reconsideration of the ends for which all civilised Governments exist; in a word, the return to a saner measure of social values."

This is what Dharma does for us—to give us a divine government preserving our human regulations from corruption and from becoming instruments of evil. The third menace that we have to guard against is the materialism of the age—its desire and hunger for the good things of life and its ceaseless hurry towards an unknown goal. We must never sacrifice our immemoial reposefulness and self-composure.

मनः प्रसादः साम्यत्वं मानमात्मविनिग्रहः

(Gita, chap. XVII.)

Edward Carpenter says:

"Will you rush past for ever insensate and blind,—hurrying breathless from one unfinished task to another, to catch your ever-departing trains—as if you were a very Cain flying from His face?"

"The world is too much with us; late and soon, cetting and spending we lay waste our powers; Little we see in Nature that is ours; We have given our hearts away, a sordid boon!"

We have lost our ancient Indian dower of repose and inward happiness. Again, the covering fear of poverty that is a characteristic of materialism is mesmerising us. We must, while increasing our national and individual wealth, preserve our virtues of charity and self-sacrifice, and our reverence for the homeless, wealthless, kinless yathi (ascetic) as the highest type of manhood.

Professor James says:

"We have grown literally afraid to be poor. We despise any one who elects to be poor in order to simplify and save his inner life. If he does not join in the general scramble and part with the money-making market, we deem him spiritless and lacking in ambition. We have lost the power even of imagining what the ancient idealisation of poverty could have meant; the liberation from material attachment; the unbribed soul; the manlier indifference; the paying our way by what we are or do and not by that we have; the right to fling away life at any moment irresponsibly -the more athletic trim,-in short, the moral fighting shape. when we of the so-called better classes are scared as men were never scared in history at material ugliness and hardship, when we put off our marriage until our house can be artistic, and quake at the thought of having a child without a banking account and doomed to manual labour, it is time for thinking men to protest against so unmanly and irreligious a state of opinion I recommend this matter to your serious tendering for it is certain that the prevalent fear of poverty is the worst moral disease from which our civilisation suffers."

Let it not be said of India that in her efforts to assimilate Western civilisation she has caught its moral diseases. Let us remember the following recent words of Sir Rabindranath Tagore and try to assimilate the best elements of the Western civilisation without becoming subdued in our soul. He says of Japan:

"The whirlwind of modern civilisation has caught Japan as it has the rest of the world, and a stranger like myself cannot help feeling, on landing in your country, that what I see before me is the temple of the modern age, where before the brazen images an immense amount of sacrifice of life is offered and an interminable round of ritualism is performed. But this is not Japan. Its

features are the same as they are in London, in Paris, in Berlin, or in the manufacturing countries of America. Also, the men you meet there for the first time have the same signs of the push and full of the rotating machine wheels of the present age they jostle you, they drag on with the rush of the crowd, they rapidly take note of your exterior, and offer their exteriors to be taken in snapshots But I must not lose heart. I must seek and find what is true in this land—true to the soul of the people—what is Japan, what is unique and not merely a mask of the time."

It is absolutely necessary for us to harmonise the great racial ideas of our society and the great elements of Western civilisation. Unity of knowledge and experience is essential in the realm of the mind. Rational beings cannot have their minds as lumber-rooms where all sorts of ideas can be heaped pell-mell. There is an inexorable law of competition of ideas, of struggle for existence and survival of the fittest among them. Our individuality and greatness depend upon our power of harmony and our wise receptiveness and capacity for healthy reaction.

But as a matter of fact, how do we stand at the present day? We have not the slightest realisation of the great dreams and ideals of the race. We have not an atom of wise receptiveness. Our mind is not a beautiful and heavenly flower-garden of ideas, which is tended with jealous love and care by the soul,—the divine gardener. But it is

"An unweeded garden
That grows to seed; things rank and gross in nature
Possess it merely. That it should come to this!"

Our thoughts are in a ferment; and "the native hue of our resolution is sicklied over with the pale cast of doubt". Is it wonderful that our society is torn by schisms, disunions, hatreds, and a thousand other devitalising forces.

श्रन्तरिछदाणि भूयांसि कंठका बहवो बहि:। कथंकमत्तनालस्य माभूवन्भंगुरा गुणः॥

It is not my object here to rouse any bad feelthig of create bad blood by indulging is any violent criticism of the various destructive and devitalising agencies and movements in operation in modern Hindu Society. My aim is rather to place the immemorial and eternal Hindu social and spiritual ideals in as proper a light as possible, because I firmly believe that they are so true and lofty that if they have a real chance of being heard they will be able to dislodge from the throne of our minds the many usurping beliefs and ideas and fads that have occupied it. I shall hence pass in review as briefly and with as light a touch as possible the various outside agencies, the protestant movements within our own society, and the increasing rottenness within the large conservative fold itself, because the present crisis in our society is due to the combined operation of all of them. As for the outside agencies like the various missions, etc., we have no quarrel with them. They consist of pious and sincere workers who effect social disturbances with the best of motives. Some may say that all men and women are equally dear to God as His children; that if people lead devout and ethical lives

it does not matter whether they are labelled as belonging to this religion or that; that a creed

"Is but the guinea stamp;
The man's the man for a' that;"

that we want educative, philanthropic, and uplifting agencies but not converting agencies; that it is the most futile of futile tasks to spend time, energy, and money to change the label; and that conversions merely bring about social dislocations and disharmony without any corresponding benefit. All this is perfectly true. But we have no quarrel with honest and sincere, if misguided, people who seek to effect conversions. If we are able to vitalise our social and religious ideas and place them before the people as freely and sincerely as the mission agencies do, we shall have done our duty and we may leave the result in God's hands.

Coming now to the various protestant and reforming movements and agencies in our society, they are of two types. Some of them are religious movements and others are social movements. The Brahmo Samaj sought to give up all external scriptural authority and made the human heart the final scat of authority. It tried to substitute a mild and diluted form of Theism with sermons consisting of passages culled from various religious treatises in all lands for the rich and passionate devotion, the self-poised luminousness of *jnana*, the mystic vision of *yoga*, and the shastraic gospel of work as enforced in the holy Vedas and in the blessed Bhagavat Gita. In Keshub Chunder Sen's hands-

Brahmoism became strongly tinctured with Christianity and has been called "Christianity without Christ." The Veda Samaj and other associations at Madras, the Prarthana Samaj in Bombay, and other protestant Hindu religious movements moved further and further away from even the Adi Brahma Samaj. Another split occurred when Keshub Chunder Sen finally proclaimed his Church of the New Dispensation. While thankfully admitting the educational and other good works wont by these movements, we must say that they stand outside the main stream of our national life as they are a good deal westernised and christianised and as they have missed the true glory of our great religion and the true significance of our great social and spiritual ideals. The Arya Samaj took its stand mostly on the Rig Veda and interpreted it as it liked and put aside the main body of our sacred books. It is impossible to go into its tenets here. I may, however, say that it rejects caste by birth, that it says that any man can study the Vedas, and that the later commentaries on the Vedas are of no authority. Mr. Ajit Kumar Chakravarti says: "That this protestant movement has done much, in various ways, for progress and emancipation is undeniable. But in its extreme zeal, it:cut itself away from the traditions and culture of the Hindu race. Hence its deprivation of Hindu art and symbolism, Hindu catholicity and comprehension, which was a serious loss." The Theosophical Society seeks to discover the common bases of all religions and inculcates brotherhood. It is interesting in its own way as all

comparative studies are and did good work by turning our gaze towards our religion at a time when we had forgotten its greatness owing to bad education and the first dazzle of Western culture, and by its earlier educational work. But if it is expected that having come in as a general student of religion it is to take the place of, or lessen our single-hearted love for, our Varnashrama Dharma and our religion, the expectation is a futile one. No comparative study of religions can aspire to have the authoritativeness and the emotional and spritual uplift that reside in the great religions of the world. No perception of the general elements of beauty and truth in all religions will have the saving and purifying power of the Ashtakshari or the Panchakshari. The Ramakrishna Mission takes its stand on the entirety of our Dharma and seeks to unite and vivify our society on that basis. It is thus the movement that has the largest measure of harmony with our eternal ideals. Mere revolt and dissidence carry us but a little way; they merely help to clear the atmosphere as an explosion or a volcanic eruption does. It is only constructive and synthetic effort on the basis of past achievement and in harmony with the racial ideals that can effect real regeneration.

Coming now to the protestant social movements within our society, I cannot trust myself to deal with them fully in this discourse. They reject the authority of our sastras, or accept the sastras in a spirit of patronising friendliness, rejecting or explaining away such of the scriptural injunctions as are inconvenient. It is impossible to regard them as being in accord with our highest social and spiritual ideals, and hence the main bulk of our society cannot accept them to the extent to which they are out of harmony with such ideals. We are believers in the divine declaration.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ। ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहाईसि॥

(Gita Chap, XVI.)

· Movements that do not accept this truth merely unsettle opinion and loosen those social bonds by which the graces and refinements of life are brought into We have a large programme of reform ourselves but it is in consonance with the Sastras. As for the Shudhi Sabhas which seek to introduce into the Hindu fold members of alien faith by some mysterious processes of conversion and by giving highsounding baptismal names, we must say that they are alien to our spirit of harmony of religions. We do not believe that the number of followers of any religion is a fact that counts in God's eyes. To adopt a beautiful sentence of Sir Rabindranath Tagore's, can we hope to meet God's judgment on the strength of our belonging to a religion containing within its fold the largest numbers or the maximum of the pleasures and comforts of life?

Coming now to deal with the critical position due to manifold forms of rottenness within the large conservative fold itself, my aim is merely to mention a few melancholy features here. The whole subject cannot be

dealt with here with any degree of thoroughness, but I shall mention a few important aspects. Taking up first the physical basis of our life, how do we stand? We must 1 amember that on the well-being of the physical basis of life depends every kind of individual and national good. We have lost our old daily routine of life that was conducive to a due harmony of repose and energy. Early baths, the worship of the Gayatri, and other daily duties kept the mind and the body in perfect condition in ancient India. But they are becoming more and more conspicuous by their absence. graceful and hygenic dress that we wore has been flung away in our mad love for new sartorial cults. We have lost that instinctive shrinking from every kind of impurity which was a valuable trait of our racial life. The sense of the sacredness of waters is now at its lowest ebb. Tanks and rivers are fouled in disgusting ways by the very pillars of orthodoxy without the slightest compunction. The wise injunctions of our ancestors about the meals to be taken and the time to take them are becoming more honoured in the breach than in the observance. The observance of fasts which made our body our efficient and willing servant instead of being our tyrannical and pampered master is at a vanishing point. Our unregulated sexual life-which is becoming a prominent feature of our life even in pure households and is in unwholesome contrast to the old habits of self-control—is another fruitful source of low vitality. Our home surroundings have lost their old beauty serenity, and sanity. Scarcely one house in a thousand possesses the beautiful and holy images and paintings that made life sacred and sweet. Our houses themselves are beginning to be built in all sorts of oddly mixed styles which are neither sanitary nor beautiful. Mr. Havell says:

"This was the derivation of a house-plan. eminently practical, which is still universal in India for all classes, from the well-to-do ryot to the Maharajah, except when Indians prefer to make their surroundings uncomfortable and insanitary by adopting building fashions appropriate only for European climate and social conditions."

Our ways of furnishing our modern houses are the result of an injudicious mixture of philistinism and vandalism. The list of our defections in these respects is too long and too melancholy to be given out in full here. Our mental life is even more unsatisfactory and disorganised. Our school life is bereft of all elements of beauty and holiness. The modern system of education is costly and examination ridden, and crushes out of existence all originality and all aptitude for appreciating Indian art, religion and culture. Yet we make no effort to rectify these evils. We are killing our divine Sanskrit and our sweet vernaculars by indifference and neglect. We are making no effort to reconstruct Indian History. We are not moved to tears at the appalling illiteracy of our people. We have given up the old encouragement given to literature and the fine arts. Our hereditary virtue of reverence for learning has fled from us along with many other national virtues. Coming now to the moral side of our life we have almost lost our ancient ideals of brahmacharya and tapas and we are becoming more and more unable to realise that the true measure of higher manhood is not self-indulgence but "self-knowledge, self-reverence, self-control." A new and devouring lust for sense enjoyments is come upon The effect of this is written upon our faces, where the old radiance of repose, happiness, and purity is shining less and less. In our social relations the old feeling of brotherhood is becoming less and less powerful. New schisms and hatreds are multiplying fast. the place of the scriptural and beneficent caste system we have the social pestilence of sects as innumerable as they are irrational and dangerous to our national welfare. Philanthropy is beginning to be a discredited virtue. We do not even feel the shame of having no orphanages and asylums of our own but turn our unfortunates into the streets. Our evil customs of modern birth in regard to our marriages are beginning to stink in our nostrils. The son-in-law shares with the world-war the honour of a daily appearance in our newspapers. If our national illiteracy is appalling our national poverty is even more appalling. Yet we make no effort to remove it. Or rather the only effort we make is to hold conferences where we talk and hear others talk. Our arts and industries are decaying day by day while we talk and talk and find no end in wandering mazes lost. When I come to our spiritual life, I am afraid to speak out the full and plain truth. Our japas, our true piety and devotion, our national habit of going to holy theerthas and temples-are all

slowly becoming things of the past. Our virtues of self-composure, repose, reverence, and religious rapture have all but disappeared. We have almost given up that radiant round of religious rites which has the unerring effect of purifying our mind and making it a fit throne for the grace of God. In its place we have disputes as to namam, water, and balls of cooked rice. Bhajana parties are seldom or never seen, and we are acquiring a new shyness and shamefacedness that make us unwilling to be seen in such disreputable assemblies. "Father, forgive us, for we know not what we do!"

Before I proceed to discuss briefly what are the methods by which the present crisis in our society can be averted, I shall say a few words on three important aspects of Varnashrama Dharma, because they are subjects of controversy at the present day and we must have sane and settled views in regard to them. and foremost is the caste system which is being attacked by the combined forces of democracy, materialism. science, agnosticism, and the historical and comparative methods, by the followers of Rousseau and Voltaire and by new and original interpreters of the Vedas and the Shastras. We, Hindu Varnashramists, stand by it-I mean by the pure and original caste system—and not by the ever-shifting, ever-subdividing, ever-quarrelsome sects and sub-castes which are among the worst manifestations of the Asuri Sampath that the sun has seen in the course of his radiant daily illuminations since the dawn of creation - not because it has been with us for a long time, for an old evil is an evil all the same, not merely because it leads to co-ordinated and harmonious work provided we crush caste feeling and think of our duties rather than of our privileges, but because it has been ordained by God as declared by His gracious lips in the Vedas and in the Gita, because it is necessary if we are to do our duty by our ancestors and leave behind us worthy progeny fit to offer funeral oblations to them, because only through its maintenance can we preserve the plan of life and the plan of the universe as revealed by Him to the sages for our good, and because only by preserving it we can provide the suitable bodies which are required by innumerable reincarnating souls that yearn for such fit physical vehicles to mount up the golden ladder of Varnashrama Dharma to the Throne of Grace and worship His lotus feet and attain the paradise of His love. Have we not at least heard of the passionate belief that if the treasure of our purity is preserved, a pure yogi or bhakta may be born in that line and may become a jivanmukta and lift to a higher plane of being his forefathers and his descendants? We may well say of that perfect soul and of that family what Sir Edwin Arnold says of the Buddha and the noble line which he purified and adorned.

"Know, O Kfng!
This is the Blossom on our human tree
Which opens once in many myriad years—
But opened, fills the world with wisdom's scent
And Love's dropped honey; from thy royal roof
A Heavenly Lotus springs."

We feel that when the Chaturvarnya goes our

individuality, our purity, our dower of divine grace will be gone. The Rev. J. N. Farquhar says:

"We ought also to notice that there is a very large and a very serious reason for this permanent attitude of the Hindu to the foundations of Hindu society. The race has been preserved amid the countless military and political changes of India by its faithful adherence to the traditional family and easte life. Of that there can be no question."

Sir George Birdwood says:

"The real danger which threatens India is that the caste system may be broken down. That would mean the ruin of India. It would make India the East End of the world."

That caste system and democracy have no necessary conflict must be clear if we escape for a moment from the tyranny of cant and catchwords and shibboleths. Sir Edwin Arnold says: "For all that strong survival of caste, the Hindus are a democratic and easy-going people." It is well known that till recently good feeling and harmony prevailed among the various castes in India. It is easte feeling and caste jealousy and caste hatred that are evil agencies. For the matter of that, class jealousies and class hatreds and race jealousies and race hatreds are equally evil agencies. If milk is poisoned, the evil is in the poison and not in the milk-Our civilisation is based on duty and if each caste recognises that by doing its duty Swadharma in a spirit of detachment and love and renunciation and surrender of the fruits of work to God, His grace will purify us and uplift us to the heaven of His love, our hatreds and sorrows will fly away as the night flies before the golden

shafts of sunlight. Some people point their finger of scorn at the confusion of functions in modern Hindu society. If owing to the stress of modern civilisation and the infidelity of our people to Dharma such confusion of functions exists, is it not our duty to keep it at a minimum? Are we to add to it confusion of duties and confusion of births as well?

The next aspect of Varnashrama Dharma that I shall consider here is our attitude towards womanhood. We need not take any trouble to expose the old libel about the ignorance and ill-treatment of our women. As a matter of fact the preservation of the essential elements of our culture has been due to them. Sir Andrew Wingate said last year: "I believe the men of India would have long ago been lost had it not been for the noble womanhood of India." It is not possible to go into the merits of the modern feminist movement but our society must beware, in the words of Mr. Havelock Ellis,

"of the persistent and ominous demand for the divorce of religion from morals and education, of the lowering of the ideal of marriage and the substitution of a temporary contract for that permanent union which is necessary, to take no higher ground, for the nurture and education of the next generation; of the commercial employment of married women, resulting, to a serious extent, in the neglect and disruption of family life and the displacement and unemployment of men; and of the economic, social and selfish influences which involve late marriages and an ever-falling birth rate."

Woman's education is running more and more in wrong channels in modern India. Our women have

been till now the guardian angels of our Dharma and of our vernaculars while we have been destroying these by our strange ways of action and speech. We are now adopting the suicidal policy of making their education a feeble copy of ours. When this measure of ruin becomes finally accomplished, then will come the downfall of our literature and our religion. Let us be warned in time because when women burn their boats they will do so in a more thorough and unregreuing fashion than we can or will ever do. Women are the guardians of the emotional and spiritual elements in human nature and we must beware of doing anything which will spoil the graces acquired in the course of ages. Our marriage regulations are founded on the view that our life is a link in a series of lives and that only by observing them we can discharge our duties to our ancestors, to ourselves, to the countless reincarnating souls awaiting purified physical self-expression, and to Dharma. This is why the Hindu Varnashramists feel so strongly on the questions of marriage and women's ideals and such are their passionate and sincere views about them.

The third aspect that I shall consider briefly here is the Shastraic regulation of our daily life. We do not regard this, as some do, as a hindrance to progress or as a restraint on freedom of action. Only in that way do we find real freedom for the flowering of the inner life. It is our ordinary life of freedom that we feel to be a hindrance and a restraint because it prevents in some mysterious way the full blossoming of our higher

life. The Gita lays great stress again and again on our perfect and life-long loyalty to Karma and Dhyanan and we would rather be bound hand and foot and handcuffed and imprisoned and whipped if only we could behold the radiance of His lotus face through the prison-bars than have the ignoble freedom of wandering according to our heart's desire in realms unblessed by His gracious and compassionate lotus eyes.

I now come to the consideration of the important questions as to the means of averting the present crisie in Hindu society, of arresting our degeneracy, of fostering the elements of regeneration and re-construction. Here I must at the outset deprecate the unmanipand unworthy attitude taken up by some of our pious and good friends. They talk of the Kali age, and of its powerful anti-Dharmic tendencies which cannot be checked by individual effort or communal endeavour. My view is that the theory of vugas refers only to certain prevailing tendencies and that these may be overcome by individuals and by societies to their benefit or to their detriment. We have heard of evil men and women in the purer yugas and we have seen some of the greatest of saints and sages in this yuga. Let us remember that our Loka Mata is called in the Lalita Sahasranama कलिकसमप नाशिनी. Let us pray to Her for grace and let us give up all unmanly supineness. We refuse to be overwhelmed by the forces that seek to destroy our racial life and Dharma and we shall with

Her grace achieve individual salvation and national uplift.

Of the elements of reconstruction and regeneration, the most important is Education. It is because of the insufficient attention that has been paid to it for two or three generations past that we are in our present unenviable and unhappy position. "As ye sow, so shall ye reap" is a law that holds good in every sphere of life and under all circumstances. Mary Schafner says: "No duty is more urgent, no duty is more dignified than that of training the young." Yet we, while we have become votaries of the gospel of drift in all matters, are especially so in the field of education where the evil is attended with more disastrous consequences than elsewhere. The great system of culture transmitted to us as a sacred trust, as our real wealth (মুলখন) by our great ancestors was not given for one generation or for one age but was meant for all generations and all ages. We as the trustees of it are bound to hand it over to our successors. Yet we have betrayed the trust in a woeful manner. Again, we must keep the education of our youths in our hands. Which country has prospered greatly that did not keep the control of education in the hands of the people? For this purpose it is necessary that a Hindu Educational Trust should be formed so that all the institutions guided and controlled by it may aim at, and attain, a unity of methods and results in regard to the maintenance of Indian culture and the expansion of the horizon of our thought. Whether this happens or

not—this is as yet in the land of dreams—we can certainly supplement in each town the present system of education by associations consisting of teachers. students and the townsmen which aim at giving to the boys what they do not get in schools—a knowledge of the vernaculars and the Sanskrit, a deep love for and appreciation of Indian culture and Indian ideas, a proper conception of Indian history, and proper artistic and religious instructions. For doing this work properly we must form syndicates to bring into existence the necessary literature in English as well as in the vernaculars. At the same time we must be agitating ceaselessly for all these subjects finding a proper place in the curriculum of studies in the existing schools. We must start and manage hostels on proper lines where boys will be early trained in the proper way and will acquire early in life a real and deep love for our life and our ideals. We must also seek to have scientific subjects and scientific training given more importance in schools and colleges than they have at present. Our intellect is being rendered useless for practical purposes and as an instrument of higher thought by the type of literary education in the English tongue that we receive. Our habits of observation are utterly untrained; our natural spirit of curiosity gets atrophied by lack of encouragement and exercise; and we grow up with book-blinded eyes and with odd shreds and patches of useless information about things. unrelated to our individual and national life. Kingsley says:

"Many a man may be learned in books and has read for years and years and yet he is useless. He knows about all sorts of things but can't do them. When you set him down to do work, he makes a mess of it."

Huxley says: "Not only are men trained in books quite ignorant of what observation means but the habit of learning from books alone begets a disgust of observation." Professor Armstrong says:

"All progress involves research, although not always origin........

The young child even is constantly engaged in research; the habit is only lost in school under our highly developed modern soul-killing system of perpetual lesson-learing, itself largely devised to satisfy a system of payment on results."

We must hence pay immediate attention to scientific and technical education. Besides all this we must devise wise schemes to take the light of knowledge into the humblest huts in the land by making education free and compulsory. Above all we must restore the religious basis of education. If we do not attend to all this well and soon, we shall be unable to arrest degeneracy and extinction, for what is the earthly or heavenly use of having children who are unable and unwilling to do their duty by themselves, by their ancestors, by their descendants, and by our Dharma?

We must at the same time reform our own lives. I know that with the bad training we have received and with the adverse influences of the age this will be a difficult task. But our true manhood consists not in yielding to the dictates of the senses or the commands of the zeit-geist but in being true to the higher light and in bringing into existence the higher

time spirit that is to be. We should be proud of our sane, sanitary, and beautiful customs in respect of dress and deportment, food and personal habits. home life and social intercourse, and should show our pride by observing them in our daily life. It is on the restoration of the old and healthy physical basis of our life that our salvation and the proper educationof our boys and girls depends. We know that on site (the purity of the physical basis of our life) everything else depends and that our minds depend for their purity on the food that we take. (श्रवमयंहि सौरयमन:). We are proud of the fact that our religion. regulates our daily life and our social intercourse, and do not regard this as a sign of any primitiveness as some sapient friends of ours do. Mr. J. N. Kennedy says: "The organisation of the entire Indian social order is based on philosophical and religious principles which are expressed perhaps with the greatest clearness in the collection of writings known to us as the Laws of Manu. But in modern Europe our sociological and economic order has not necessarily anything to do with religion at all, and, in fact, in country after country we have witnessed the separation of Church and State, as if the two things, far from being bound up one with another, were reciprocally hostile." Let us not forget Manu's warning:

> श्रनभ्यासेनवेदाना माचारस्य च वर्जनात्। श्रालस्यादश्वदोषाच मृत्युर्विप्रान्जिघांसति ॥

> > (Ch. V, verse. 4):

As regards the intellectual life of our race, we have to achieve much if we are to avert the present crisis in our society and effect our regeneration. We have first and foremost to restore our old reverence for learning. Our respect is now reserved for wealth and power and we must show a good-humoured tolerance for learning and allow it to be an appendage of our few intervals of frivolous leisure. We have to form Sanghams for settling the standards of composition in the vernaculars and must give up our modern method of indulging in newspaper controversies about the battle of styles and then going to sleep over them. We have further to reconstruct our Indian History, and this work will have to be done by a devoted band of scholars and lovers of India who must 'scorn delights and live laborious days' for doing this holy work. Our Indian system of medicine has to be redeemed from its present unhappy position and made a powerful auxiliary of life. We must encourage our arts and literature and realise further what were the real sources of their beauty and power before. We must not be guilty of our present indifference in this matter because literature art, and religion are after all the real summits of racial life and every race is valued only to the extent of its contribution to the sum of human thought. Also, only if our literature, art and religion are sound, our other forms of self-expression remain sound, because the extent of our achievement in the world of the real depends upon the extent of our hold on the ideal world and our love for what President Wilson well describes in The New Freedom as "the fruits of hope, the fruits of imagination, those invisible things of the spirit which are the only things upon which we can sustain ourselves through this weary world without fainting."

In regard to the reformation of our moral life, we have to do many great things. We have to revieve the simplicity and beauty of our ancient manners. We nave now almost forgotten that

" Manners are not idle but the fruit Of loyal nature and of noble mind."

Loud-voiced talk, lack of consideration for the feelings of others, brazen self-assertion, and other signs of lack of refinement are rapidly becoming a feature of our life. We must cultivate the great virtues of truthfulness, honesty, mutual trust, and temperance. Our home life has to be purified and improved and restored to its old state of boundless domestic affection and self-sacrifice. In regard to all this how can we do our great work better than by drawing inspiration and guidance from our holy and immortal Ramaayna?

In respect of our civic and social life also, our duties are manifold, urgent, and important. We have to cultivate the civic virtues and take a genuine and deep interest in all that will bring about communal welfare. Only by a higher spirit of social love and deep patriotism can we overcome the factious spirit that is the result of selfishness and social disintegration and that is eating like a canker into the heart of our newborn civic life. We must organise opinion so that

public opinion may become a real power in the land. संबेशकि: कवायुग. We have to maintain our valuable older forms of social service and at the same time bring into existence new forms of social service. At the present time we are wandering aimlessly and hopelessly

"Between two worlds

One dead, the other powerless to be born."

We have to try by all the means in our power. 12 unify the endless subjects of India so as to restore the great ideal of Chatur-Varnya. We have to reform our marriage customs a great deal so as to restore and realise in life the scriptural conception and duties of marriage. Above all, we have to take, wise and timely steps to achieve the industrial regeneration of the country by learning the secrets of industrial commercial advancement from our Western brethren, by the extension of the co-operative movement on fruitful lines, by proper scientific and technical education, by bringing out our lurking and shy capital and stimulating by it new attempts at industrial growth. and by calling to our aid our hereditary virtues of self-denial and plain living so that our habits of luxury may not outrun our means of production.

In regard to our spiritual life we have very urgent tasks and our salvation depends on our doing them wisely and well and immediately. Our most important duty is to see that within every specified area we form associations to make a life lived perfectly according to the Shastras possible to a specified number of families of Karmis, Upasakas, and Fnanis in every village and

town the grants to these families being conditional on their conformity to the letter and spirit of the grant. This is a task the urgency of which we do not fully realise now. If the downward course now so amply evident is not arrested soon, the very seed of our higher scriptural life will soon be gone altogether. We must secure the great object above pointed out by private beneactions and by the application of our temple and choultry funds, which are misapplied in every possible way. We must organise and send all over the length and breadth of the land Hindu preachers who will instruct every one in the elements of our religion and create true and deep faith in it by the sincere and pious life led by them. We must by realising religion instead of talking about it understand the unity that underlies and overarches the petty differences of doctrine that are now fruitful sources of social discord. We must organise bhajana and sankirtana parties in every town and village. We must reform our temples till the reign of graceless archakas and trustees is ended altogether. In our own individual lives we must realise the blessedness and rapture of Japa, Dhyana and Yoga and the greatness of the lofty ideals of Dharma, Vairagya, Bhakthi, and Jnana, because our personal salvation depends upon them to an extent which we are even unable to imagine now, and because only if they are with us the Grace of God will be upon us and dower us with the paradise of His Love.

I have sketched above in a very imperfect way some aspects of the present crisis in Hindu society and some

of the means of averting it and achieving our national regeneration. Whatever may be the great work that is sought to be done for our uplift in other ways, the work of maintaining our Dharma is the most important and urgent of all of them as it is the root cause of our real prosperity through our deserving and attaining the Grace of God. Let us remember the wise words of Dr. Johnson:

"How small of all that human hearts endure, That part which laws or Kings can cause or cure!"

Let us not smile and temporise and compromise. Let us say boldly what we feel, viz., that we want only whatever things are added unto us by His grace consistently with maintaining the Dharma: W. J. Fox said in his great speech at Oldham: "I have gone into politics with this question constantly in my mind what will your theories, your forms, your propositions do for human nature? Will they make man more manly? Will they raise men and women in the scale of creation? Will they lift them above the brutes? Will they call forth their thoughts, their feelings, their actions? Will they make them moral beings? Will they be worthy to tread the earth as children of the common Parent, and to look forward, not only for His blessing here but for His benignant bestowment of happiness hereafter? If institutions do this, I applaud them, if they have lower aims, I despise them; and if they have antagonistic aims, I counteract them with all my might and strength." Our firm belief—a belief justified by our scriptures and by our history through the ages—is that our Dharma will give us "not only His blessing here, but also His benignant bestowment of happiness hereafter".

Some may think that all this is only a beautiful dream. But the sincere dreams of to-day become the achievements of to-morrow. Emerson says: "What the tender and poetic youth dreams to-day and conjumes up with inarticulate speech, is to-morrow the vociferated result of public opinion and the day after is the character of nations." Let us further dehypnotise ourselves out of the belief that we, as the oldest nation in the world, must be content with senility and decay in our period of old age. So long as the grace of God is upon us and so long as we are loyal to the Sanatana Dharma our immortality is assured.

" We are the ancients of the earth And in the morning of the times."

Let us remember that in the Lakshmi Sahasranamah one of the holy names of Lakshmi is with water and So long as we are loyal to Her Law we shall certainly have Her Kataksha (Grace and Love.) India has never had, and will never have, degradation, or decay, or death as her lot. Swami Vivekananda says in a great passage:

"Thou blessed land of the Aryas, thou wert never degraded.
. . . I stand in awe before the unbroken procession of scorse of shining centuries, with here and there a dim link in the chain, only to flare up with added brilliance in the next, and there she is walking with her own majestic steps,—my motherland—to fulfil

her glorious destiny, which no power in earth or heaven can check—the regeneration of man the brute into man the God."

Let me conclude this discourse with that solemn and sublime verse in the Bhagawatha which says:

"For the whole universe this is the only blessed, fruitful, auspicious, and eternal path, which was trodden loyally and perfectly by our great forefathers and which derives its authority from God Himself."

एष एव हि लोकानां शिवः पन्थाः सनातनः । बंपूर्वेचानुसंतर्थुः यसमायां जनादेनः॥

SWAMI RAM TIRTHA, M.A.

HIS LIFE AND TEACHINGS.

Vol. I. Re. 1.

Vol. II. Re. 1.

The Advocate of India writes:-There are few Indian writers who weave the spell of words more cunningly or with a greater freedom from conventionality or individuality of presentation than Swami Ram Titha, a second volume of whose lectures and writings has just been published by Messrs. Ganesh & Co., of Madras, at the popular price of One Rupee. Our readers may recall the fact that this enterprising firm of publishers issued the first volume of his writings but a few years ago and encouraged by the fact that the book has already run into three editions, they have now issued a companion volume which should meet with an equally responsive reception from the public.All those who are interested in the thoughts of the East should buy, beg or borrow this book and study it.

The Hindustan Review writes:—The present edition, which has been carefully revised and considerably enlarged, collects for the first time some of the Swami's most characteristic writings which enhance the value of an already excellent book. The get-up does credit to the resources of the publishing firm of Messrs. Ganesh & Co., Madras.

Ganesh & Co., Publishers, Madras.

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Your kind attention is invited to the accompanying appeal. In it you will find some of the arguments, which have been driving the poorer middle classes all the world over into forming Tenant Copartnership Housing Societies as the only safeguard against the excessive rise in rents in big cities. To those of us who have envied the big pile of buildings raised at Gamdevi by the Saraswat Co-operative Housing Society Limited, or the snug cottages raised at Santa Cruz by the Bombay Catholic Co-partnership Society Limited, will appreciate the advantages and the urgent necessity of forming such a Society for our own community in Bombay. It will certainly not be too early, for the recer offer by the Government of Bombay of Rs. 5 lak,nd for housing purposes has given a further stimulus tcam movement, which was already attracting the sericing attention of the wage-earning classes in our city. Itwn not meant that all of us cannot afford heavy rents; b.'s. even those, whose means are easy, can help their mosts needy brethren by buying shares in the propo, oon Society, if only to lessen the burden on the should near of their less fortunate friends. The security is so etely the rate of interest will be reasonable, and stand t evil. advantages to all concerned, immense.

May we also request you to fill in the accompanying form and return it to the bearer or send it before Friday next, 28th instant, to V.D. Muzumdar Esqr., M. A. Korgaonkar House, New Bhatwadi, Bombay 4, and oblige.

Yours faithfully,

SHANTARAM MANGESH KULKARNI BHAVANI V. TELANG G. S. MUZUMDAR D. A. TELANG SHRIKANT S. WAGLE VAMAN MANGESH DUBHASHE BHALCHANDRA S. WAGH.

26th March 1919.

AN APPEAL

To Members of the Gowd Saraswat Brahmin Community from Kanara, resident in Bombay.

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Many things were expected of the end of the war. It is more than four months now since the sword was sheathed on all fronts and the heavy guns were laid aside; but even now, our fond hopes seem no nearer fulfilment. Prices maintain their high level, rents continue abnormal and scarcity still reigns supreme. The plight before the poor middle classes in our country remains desperate. At no time sufficiently paid, the vast bulk of our middle class population could, before the war, just manage to make the two ends meet. The war grievously disturbed this precarious equilibrium and famine has completely unsettled it. In a few months, the war justification of such Government measures as the Control of Prices, the Rent Act and others will prove untenable and the restraining dam being broken, the waves of unchecked profiteering and unsatisfied landlordism will come sweeping down upon the devoted heads of our poor middle classes. Employers cannot see their needs and philanthropists will not appreciate their difficulties, while want of co-operation among themselves will land them soon either at the door of starvation or perilously near it. First the war, then the famine, have completely drained them of their staying power and they stand to-day on the brink of a crisis that bodes but evil. Only one chance they have of saving themselves, and that chance lies in united efforts, in co-operation and in concerted action. Only thus can individual weakness be remedied, a limit set to capitalist encroachments and a system evolved that can combine cheapness with comfort and stability with independence and strength.

To us in Bombay, the most crying of all the evils of capitalism is the heavy rise in rents. The growing business in Bombay and the consequent imflux of wage-earners into the city from outside, make the existing accomodation in houses insufficient and inadequate, while the Bombay City Improvement Trust restrictions for sanitary buildings do not certainly conduce to an economy of space. Again, not only have landvalues risen during recent years, but the prices of building materials have risen beyond all proportion. This has raised the figure of investment for a single building very high and has consequently parrowed down the circle of houseowners to a few rich Croesuses. These, in their close monopoly, will have it at their discretion to charge fabulous rents and even if their better judgments prevail, the rise in the value of money in recent times, will leave them hardly any other option. A rate of interest of 4°/ to5°/, on sound securities satisfied the average investor a few years ago, but now, when Government paper itself vields as much as 5½ /, the ruling rate of interest has naturally gone up. The houseowner is quite within his rights if he demands and expects today a much higher rate of interest from his building securities than he did four years back and this higher rate, being charged on

higher landvalues, higher wages and higher prices of building materials, inevitably tends to a rental which is abnormally high and presses heavily on the stationary income of our wage-earning classes. No Statutes however benevolent in intention can check this up ward tendency in Houserents, which, being rooted deep in the economic structure of Society, is beyond the control of legislative enactments. Nothing short of a complete overhauling of the present economic conditions of Society can cure this pressing evil and this overhauling is not the work of a day and may not be accomplished even in a generation. Every day, that is passing, is making matters worse for the leaner purses in Bombay. Prices continue rising, labour is getting dearer and land scarcer and these, added to the naturally rising demand for money, are making every new building, that is built in Bombay, a costlier and a costlier concern; and when it is remembered that it is these new buildings that will set the standard in rents, the dream of cheap rents will have proved its barrenness. The adverse forces are thus there held in the leash only by the Rent Act. This act has but to cease to operate and the rentless forces of landlordism will ride the prostrate roughshod over fortunes helpless tenantry. Girgaon is passing beyond the small means of the average wage-earner in Bombay, while all those parts of the city which are closer to the business quarters have long since been overcrowded. The mania of pulling down old houses and of raising costly blocks, where two-room tenements supplied a welcome roof to the average family

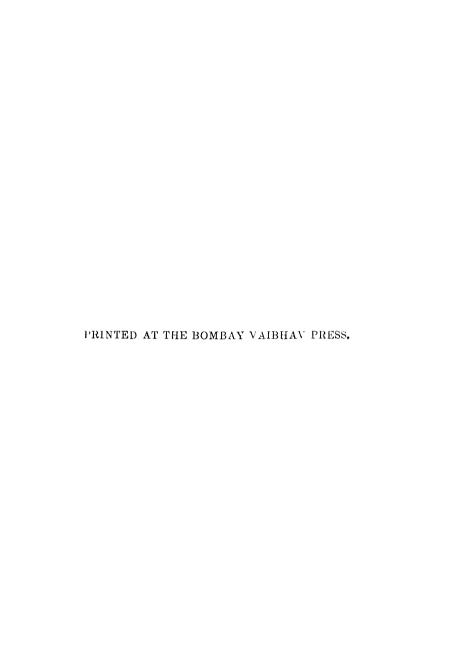
of small means, has siezed the landlords in our city; and the lowpaid clerk and the ill-paid artizan are driven either to emigrate to the suburbs or to huddle up whole families in a small block that was originally meant for a family of at most four or five. A disease or an epidemic has but to enter one of these overcrowded tenements and the destruction of families becomes only a matter of time. The present inadequacy of housing accomodation is, however, telling most on children. These young creatures, denied their just heritage of light and air, baulked of their active propensities, and their spirits cramped by the insufficiency of accomodation, are condemned to a life of unnatural growth, ailing health, ricketty limbs and slow but sure decay. Society is slowly killing its future citizens and the vitality of the nation is being as surely undermined. The spirit of freedom suffocates in an overcrowded den and discontent thrives where virility is denied its proper equipment. The problem of good housing is crying loudly and has been crying long. The cry has awakened the Government. Will the people not give it heed?

It has been said that every evil suggests its own remedy. The problem of bad housing is not peculiar to Bombay alone. It has been battling the brains of public workers in all countries and in all nations, and the only remedy so far discovered against this pressing evil and successfully practised in a good many countries is the remedy of "Tenant copartnership societies for Housing." "As the edge of a freshly appearing world that already gives a saner setting to life," it has been

said the "discovery of Copartnership in Housing promises much to the man of small means—that is to the overwhelming majority." Rao Bahadur Talmaki, summarising the working and the advantages of Tenant Co-partnership Housing societies says in Leaflet No. 8 of the Bombay Housing Association: - "Such a society is started by tenants, for the benefit of tenants and is governed by tenants. The houses built by it are owned jointly by all of them and not individually by any of them. Each tenant contributes a substantial share of the requisite capital [say, on an average about a third], the remaining amount being raised from outsiders. Interest on loans is fixed and dividend on capital, whether contributed by tenants or others, is limited by rules and a reasonable rent is charged for residence in the Society's houses, sufficient to cover all out-goings including a repairs and a sinking fund and interest on capital within the limits indicated above. All the savings effected by the avoidance of unnecessary repairs and by minimising contingent expenditure come back into the pockets of the tenants in the shape of a bonus on rents or are utilised for their common purposes. There is therefore a direct stimulus to tenants to take the best care of the houses and to minimise expenditure all round. property always remains in an uptodate and healthful condition and its life is considerably prolonged. is no chance whatever of default of rents by tenants, they bearing substantial investors in the society. The tenants' contribution to the capital is treated as an investment on which he earns interest. At the same

time, the tenant is in no worse position than if he owned the house independently. For he pays, by way of rent, only a proportionate share of out-goings, which he would have had to pay if he independently owned the property, plus the interest on the capital invested. On the other hand, he is in no way tied down to the house he lives in and if he wants to leave it, he can get back the amount invested by him out of the investments to be made to the same extent by the incoming tenant, or out of the accumulated funds of the Society. But so long as he chooses to remain in occupation he will enjoy a fixed tenure and pay a reasonable rent, free from the uncertainty incidental to ordinary tenancy. Thus, in this system, the interests of the land-lord and the tenant being identical, it is appropriately described as tenant Co-opertnership". To quote from a pamphlet illustrating the working of the Hamstead Tenants' Societies in England:-"The introduction of the Copartnership principle marks a new era in Housing; for not only is the individual likely to procure for himself a better house and larger garden by obtaining them through a Copartnership society than by any other means, but the introduction of co-operation opens up quite a new range of possibilities. For through the medium of co-operation all may enjoy a share of very many advantages, the individual possession of which can only be attained by a few. The man, who is sufficiently wealthy may have his own shrubberies, tennis court, bowling green or play places far his children and may, by the size of his grounds, secure an open and pleasant out-look from all his windows; but the individual possession of such grounds is quite out of the reach of the majority. A Co-partnership association, however, can provide for all its members, a share of these advantages and of far more than these. In short, the scope of the principle is limited only by the power of those who associate to accept and enjoy the sharing of great things in place of the exclusive possession of small things."

It is now proposed to start such a Tenant Co-operative Society for Housing purposes for our Community in Bombay. The Bombay City Improvement Trust has some plots of land to offer such Housing Societies at Matunga and Dadar. These suburbs are sufficiently near to Bombay, have the advantages of a double line of Railway Communication and will shortly be equipped with a tramway line. Good schools are close by and Bombay city is not far distant. These advantages, added to the readiness of Government to lend money to Housing Societies at a low rate of interest may not be available in future. A quick decision has to be arrived at and the landlord-ridden members of our community need have no hesitation in forming their opinion. The choice is plain; it ought not to be difficult. It is between independence and dependence, between comfort and discomfort, between healthy future and an unhealthy atmosphere. Whatever the sacrifice, it cannot be too much. It can never overreach the small means of a member. Members have only to come and join the common standard that invites all and proclaims cheapness, com fort, independence and progress.



ad Address	Number of the members of the family	Present monthly rent	Accomodation in the present lodgings	Rent prepared to pay at Matunga or Dadar	d Least accomodation required under new Scheme	Amount of shares prepared to take up in the Amount of shares prepared to take up in the
Name and Address_	umber of th		~~		Proposed	

"A people here I pity and admire,
Whom noblest sentiments of glory fire,
Yet taught by custom's force and bigot fear
To serve with pride and boast the yoke they bear,
Whose nobles born to cringe, and to command
In church a mean, without, a gen'rous band
From each low tool of power content receive
Those laws their common sense to others give;
Whose people vain in want, in bondage blest
Though plundered, gay; industrious, though oppressed
With happy follies rise above their fate
The jest and envy of each wiser state."—Lyttleton.

Publisher's Note.

The Honorable Mr. N. G. Chandavarkar visited Mangalore for the first time in the Xmas season of 1899. The Saraswat Brahmin community resident in Mangalore welcomed his arrival with great joy and enthusiasm, and the young men and students of this community presented him with an address.

Both the young men who presented the address and the Honorable Gentleman who accepted it understood that the presentation of the address was strictly private. It was for this reason that the address was presented at a private meeting held in the premises of the Umâmahêšvara Temple. Mr. Chandavarkar's reply to the address was a brilliant piece of oratory and so full of wisdom and love that every member of the Saraswat community, whether personally present on the occasion or not, will feel it a privilege to possess a copy of it. Nevertheless it is chiefly in the interests of those who were absent on the occasion that the Publisher was induced to get it printed. In doing so, however, he fully bears in mind the sacred character of the occasion on which it was presented and the understanding that it was to be of a private character, and he therefore gets the address printed for private circulation only and requests all his brethren to bear it in mind.

Were it not for this sentiment, the Publisher would throw open the sale of the pamphlet to the general public. For, there is much in the reply which reflects great credit on the Saraswat community.

U.B.

The address presented

TO

The Honorable Mr. N. G. Chandavarkar, B. A., LL. B.

BOMBAY.

We, the students of the Saraswat Brahmin community, Mangalore, beg to accord a most cordial and hearty welcome to you on the occasion of your visit to our remote place.

It was with no small feelings of joy and gratitude that we heard of your intended visit during the Christmas Holidays - joy because we were given an opportunity of meeting one who deservedly occupies an eminent position not only in our little community, but among the best and noblest sons of the Indian Empire; and gratitude because we were sure that your visit was in the interests and welfare of our community. Your attainments, your learning, your devotedness to the call of duty, your love of truth and your self-sacrifice for the elevation of the Hindu community are such as cannot but exact admiration and respect from every one; and the example of your godly and unblemished his is full of lessons to us. You have always been a great friend, guide and helper of students and young men. Welcome, thrice welcome are you therefore amidst us, and most happy do we feel by your presence.

We fervently pray that we may be allowed many mor opportunities of being in close touch with you and wish yo a long life of happiness and usefulness to the public and t the Saraswat community.

We beg to remain, Sir,

Students of the
Saraswat Community of Mangalore.

Mangalore, 31-12-1899.

The Honorable Gentleman's reply to the Address.

Members of the Saraswat Brahmin Community and my Young Friends!

One cannot help feeling a little moved by the touching address which has just been read on behalf of the students of the Saraswat community, to which, after all that has been said and done, I have all along felt and do still feel that I have the honour to belong (Cheers). Gentlemen, I have addressed many an assembly in my life since I took to public speaking, but I do not remember that there has been a single occasion like this, when I felt, as I feel now, overpowered by an emotion to which I cannot give adequate expression. That emotion by which I feel overpowered now is perhaps due to circumstances and events which are in the vivid recollection of as all. When on my arrival in Mangalore I was informed that there was an earnest desire among the students of the Saraswat community to present an address to me, I told those who conveyed that informat on to me that it would be better to omit the proposed presentation from the programme which my friends were arranging, not because I meant to treat with contempt or indifference an address from the young men of the community in which I was born, but the feeling uppermost in my mind at the time was that by accepting an address from Saraswat students I might be tempted to break a rule to which I can say, without the slightest exaggeration, I have hitherto faithfully adhered. I have hitherto made it a rule that in no manner should I interfere on any public occasion with a controversy which has been disturbing the Saraswats

'or some years now and with which somehow or other my umble name has come to be identified under circumstances eyond my control. I cannot, of course, say-and do not for ne moment mean to suggest-that I have been altogether indiferent to that controversy. I have interfered in a wayaterfered only so far that I have referred to it and discussed ts merits in private letters to some of my Saraswat friends; out the resolution which I made soon after my return from England—that if there were any commotion in the caste on ny account I should keep out of that commotion and let it ake its course—has been firmly adhered to by me. Now, as to the address which has just been read, I ought to say that consented to its presentation on the condition that I should have the liberty to reply to it freely; and I am glad I have now an opportunity of expressing certain thoughts which have 'or some years been passing in my mind, but to which I have nitherto not given public expression. I shall have to detain you for some little time, as the thoughts to which I mean to give expression have reference to the present condition and he future prospects of the Saraswat community. But before I come to that, let me thank the students from the bottom of ny heart for their kindness. Their address is couched in terms which are a little too flattering - but it is not my pusiness to judge so far as that goes. But the enthusiasm with which you have received me to-day and the far too kindly sentiments of the address presented to me now, no less than the cordiality with which I have been received in Mangalore afford one more illustration of an observation which I have more than once made—the observation that, however much we may at times complain that this is a bad world, that we

are not preperly treated by it that it is harsh in its judgments and unjust in its views, the truth is there is far more of charity and generosity in our fellows in this world than we are apt on occasions to give them credit for. The shortcomings, serious though they be, of a man are forgotten, and they are prepared to make allowances for them. claim at your hands the same charity and generosity that you have extended to me in the address presented to-day, as regards what I am going to say now. I have not the slightest desire to offend any one, though I am prepared to hear it said that I have said what is not likely to please some person or persons. Gentlemen, I have no quarrel with the Saraswat community, and I further say that I have never possessed and do not possess any the slightest ill-feeling towards the spiritual head of our - have I said our? (Laughter) - yes, I ought to say our community (Lond cheers). I have all along held very high respect for His Holiness (Loud applause). And as for the Saraswats generally, I bear not the slightest ill-feeling towards them. Why should I? I hold indeed that the community has gone wrong or has been made to go wrong but it any way you like -- but why should I complain or bear any grudge against it because it has excommunicated me and mine? It has done what perhaps any other Hindoo community would have done under similar circumstances; and I believe it has acted in what lawyers call good faith, though 1 cannot say it has acted wisely and well. Nor should I complain of any individual Saraswat, though I ought to say and say it candidly that there are two or three mischievous busybodies in the caste - they are not of or in Mangalore (Laughter) - who in the interests of the Mutt, as they call it,

are doing everything to drag the Mutt down by their fussiness, their ignorance, and their want of judgment. How far these enjoy the confidence of the Mutt I do not know - they at least think they are its faithful disciples and the repositories of its interests (Laughter). They think they are strengthening the cause of the Mutt by creating misunderstandings and spreading false reports, one of which I have heard is that my brother-in-law and I hate Saraswats; but they are welcome to spread false reports, if those reports please them, for falsehood cannot harm me or my brother-in-law. Let that pass however. I have heard it said that the Saraswat community has placed itself or has been placed in a miserable mess by its resolution to excommunicate England-returned men; and some say I am responsible for that resolution and the controversy to which it has given rise. Others there are who think His Holiness is responsible; nay, there are those who think you in Mangalore are responsible! Well, I don't know who is responsible but the question of responsibility may well be let alone. Some think that by bringing the question of England-returned men to the front and giving rise to noise and agitation, the Saraswats have made themselves ridiculous in the eyes of other castes. This I have considered a superficial view to take of the situation. I like to see a community struggling for reform — that shows it has some pluck and a little vitality about it; and when a community agitates a social problem, discusses it -- when the agitation goes far and wide into towns, villages and homes - it shows that a new spirit is abroad -- that the community is not made up of lifeless souls or soulless lives, that its mind, its heart, its conscience are not dormant and that it is willing to move in

the daylight of discussion, which is a great thing. It means an awakening. The discussions may not be all good - there may be men making a muddle of them, and you may think that the muddle so made hinders the best interests of the caste and gives it no peace. But, remember, the muddle and the disgrace he not in struggling and fighting but in the ultimate issue of the struggle and the fight. You are engaged in a worthy struggle -go on; and though you may fail, you will - I will say - we will and must win, for even our failures are the best prophecies of success. And though I am not a prophet, I can safely say that long before I was excommunicated I had foreseen what would happen -- and nearly everything I foresaw has happened. They thought a resolution had but to be passed excommunicating England-returned men, and all would be settled - they looked for concord and quiet from the resolution - but lo! it has neither settled the question nor given concord. And so the controversy is bound to go on, for there is no finality to progress. I believe that this controversy is destined to work for the good of the community. It is not a controversy concerning A, B, or C. It involves a principle — and that principle affects the whole well-being and progress of the community. Some years ago when I was in Madras, a Saraswat resident of that city came to me and showed me a letter he had received from a venerable Saraswat of Mangalore, in which the latter had enquired if I cared to be in the caste. I told the Saraswat gentleman of Madras, who showed me the letter and made of me the enquiry, that the question I was asked to answer was meaningless. Who does not care to be in the caste?—it is the caste that wants to go out of me, and not I that want to go

out of it (Laughter and cheers). I was born a Saraswat. I was brought up a Saraswat by a Saraswat grandfather and a Saraswat uncle (Cheers), and Saraswat blood, I am proud to say, runs in my veins (Loud cheers). And I say so not to flatter you or myself, for I have never cultivated the art of saving to my audience what I do not sincerely feel, merely to please them. I have no feeling of caste-pride and have all along thought caste to be a curse of the country; to me every human being is a brother, and I hold that we are men then, when we have cultivated in ourselves the enthusiasm of humanity. But that has not precluded me and will never preclude me from feeling proud that I am a Saraswat (Loud cheers). And why should I not? Wherever the Saraswats have gone, they have asserted themselves and held their own by their intelligence and their pluck. Don't think I am flattering you, because flattering you is flattering myself (Laughter and loud applause). But we Saraswats are not without grit—only some among us will have that grit gone and we all turned into their parasites (Laughter). Dr. Bhandarkar (Cheers) — for whose opinion I have the highest respect -he is my guru-has often said to me that he was much impressed by the intelligence and ability of the Saraswats whom he met a few years ago in Madras. But my feeling of pride as a Saraswat is not the pride of caste - not the pride of narrow minds and narrower hearts. I have a higher vision, and I am proud of being a Saraswat because that pride is born of that vision. Some men think that I am not a practical man (Laughter) -that I am a more theorist and sentimentalist (Laughter). Well, I am perhaps not practical - I wish I were a little more practical than I am (Laughter) - but my critics have not

impressed me much by their practicality. With them to be practical is—well, to stand still, let the world move round you as it likes, only you are not to move. They have struck me as samples of Bulwer Lytton's remark that "practical men are prejudiced men" (Laughter). However, I admit I am not practical, but I am one thing at least. I read, try to reflect, and to idealise. I believe the ideal is the only real; and I am an idealist. And my pride as a Saraswat is also ideal.

Every community which has a past has some tradition which it cherishes fondly. The ancient Jew had the tradition of the Promised Land — where his prophets lived and sang, where God spoke to them and made them His chosen. Wherever the modern Jew goes, he clings to the tradition and yearns for the Promised Land, for there his ancestors lived and his prophets saw and spoke to God. It is round that tradition that the Jew moved of old and moves still. The Englishman holds dear to his heart the hallowed tradition of Liberty and Parliament; the German of his Fatherland. Is there any tradition in the history of the Saraswats to which the Saraswats can cling, which they can cherish, which they can idealise, and from which they · can draw inspiration? Well, there is. I heard of it years and years ago when I was a mere boy some eight or nine years old—I heard of it when my grandfather Vithalrao talked of it, and it fired my imagination then and it has not ceased to fire it since (Cheers). It is a noble tradition, well fitted to make us hold our heads as Saraswats aloft and run the race of life as men and not as dumb-driven cattle. I say it is a noble tradition - yes, it is noble provided we do not forget it, or, remembering it, we do not drag it down

and use it to narrow our minds and hearts. The tradition was pressed into service by His Holiness the Swâmi in 1896 in a Râyas for hunting England-returned men out of the caste (Laughter). And I remember seeing a number of Saraswats reading that Râyas, but they read the reference to the tradition like blind men! (Laughter). His Holiness put it forward with a purpose -- but you cannot treat a holy tradition as a pleader uses an argument in these days, when everything is tried by the tests of justice and progress. Now, what is that tradition? You all know it I believe - if any one does not know it well, he has no right to call himself a Saraswat (Laughter). That tradition is the result of a holy vision. And I believe in holy visions. There are men who do not believe in themto whom the real is what is seen by the bodily eye. They think holy visions are dreams. It is true we all dream; but the visions of our dreams are the visions of dyspeptics (Laughter) — we eat too much and we dream because we are sleepless (Laughter). But great and good men see God in visions; they speak to Him; and what they see and what they speak is a reality. Isaiah, the Jewish prophet, saw God in a vision - and God touched him and inspired him to speak unto his people words of purity and power. Tukârâm saw God in a vision. Reviled by those about him, cared for by none, Tukârâm thought his hymns were a mere encumbrance and the sacred songs he had written he should throw into the river. But God saw him and bade him be courageous and go on. And he went on praising God and preaching Him unto his people. So may not you Saraswats go back to the old old days and remember that a Saraswat ancestor of ours may his soul rest in peace and blessedness - saw God in a

vision at Gokarn and God told him to find a quru in the caste? What does that holy tradition mean? Yes, it has a meaning—the vision has a meaning of sanctity for us all, if we will but pore on it like living men and not like dead souls. It means this—that the Saraswats were called upon by that vision to be self-reliant, to cultivate the spirit of a proper organisation, and to have a sacred centre round which to move, and to inspire themselves by making that sacred centre a living, a life-giving, and moving institution. Wherever the Saraswat goes — whether to Bombay or Madras or Calcutta or Rangoon or -I will say - to England - he can turn to that centre with a filial affection—to the Swâmi of Shirali, as his centre of gravity and feel that, though a citizen of the world, a lover of humanity, the germs of the world and of humanity are for him in the Mutt of Shirali (Loud applause). But that is not all. The Mutt cannot be a centre of gravity unless it becomes the centre of living attraction. attract - - not compel — affection. The vision I am speaking of and the Mutt of which that vision is the parent, also teaches us this lesson - that it is the Saraswat who made the Mutt, not the Mutt which made the Saraswat. The vision also teaches us that the Saraswat has moved on with the times. for he had been without his own Swâmi at one time, and then came a time when he found for himself a Swâmi of his own (Loud cheers).

The Saraswat stood not still—and the Mutt which he founded cannot stand still. Times move—the Saraswat must move; and this Mutt cannot disobey that law of Nature. The Mutt was made for the Saraswat—not the Saraswat for the Mutt (Loud cheers) and the Mutt to which I shall always

look with affection and reverence (Cheers) should become a centre for us all -- a living centre, not a terroriser. But is it becoming a living centre? I know you all revere the Swâmi -I assure you again I revere him too -he is scated in a sanctum blessed by a vision which I hold dear - and I am as anxious as any of you that that sanctum should be kept up. For us it is and should be a holy link between the past and the present, and some thing more - it must be a link of life that moves on instead of stagnating. Then, someone will ask, if you say all that, why don't you own allegiance to the Mutt? (Laughter). Well, I say I own and will own allegiance to the Mutt, but the question is not of your allegiance or my allegiance. Is the Mutt owning allegiance to itself when it lives in the dead past and will take no thought of the living present and the new occasions and new duties which the need of advancing times force on it? See what has come of that policy. I am here to speak plainly -- you have placed me by this cordial welcome in that position where I am called on to speak plainly. If His Holiness takes it ill, I can't help it, for I must speak the truth and His Holiness representing on this earth Godhead for you, ought not to take it ill, as it is truth and God loves truth. I have no concern for myself and mine, excommunicated as we are. Thank God, excommunication breaks no bones in these days (Laughter). solution of the question about England-returned men gives me no trouble, for it is bound to be solved in the way all thoughtful men desire (Cheers). That solution is not in my hands, not in yours, not even in the Swami's - it is in God's hands, and I have trusted in God. He has not descrted me and mine, and I am not here to plead my cause. But I am

anxious, sincerely anxious for the Mutt. Just think of it. We were all in one room - you thought or some of you thought I was a nuisance and you chucked me out - (Laughter) yes, you chucked me out by a resolution - and you thought you were rid of the nuisance - (Laughter) - at least, some did think so. And so you shut the doors against me - (Laughter) -all the bolts and bars were drawn (Laughter), and so shut in, you thought you were safe, because I was shut out (Laughter). Well, I was out -- at least you thought so, but I kept knocking and noising at your doors (Laughter) You could not sleep inside in peace (Laughter). I was out but in open air, and open air keeps up life and health (Laughter). And as for you, you could not sleep—but sleeplessness you could endure for a time. It was worse - all the doors being shut, all the bars and windows closed lest if they were opened I should re-enter, you felt inside like suffocated men (Laughter). One cries: "We are breathing in this shut-up place one another's air and it is stifling" (Laughter). Another cries like that, and almost every one cries so too. And you all more or less feel suffocated (Laughter). "Open the door a little" is the cry "That excommunicated wretch, Chandavarkar, (Laughter). will re-enter if you open", say some (Laughter). As for the man chucked out, he is in open air; but as for you -you are shut up and suffocated (Laughter); and just reflect if that is not exactly the condition in which the community is placed.

I am not an oversanguine man and, though there are people who think I am impatient for reform, yet I know even better than those people that patience and courage alone can bring about reform. But I see the signs and have seen them

or some years, and am I right or am I wrong in saying that ne hearts of the sensible, the thoughtful, and the good on his controversy which has been agitating the community, are tith me? (Hear, hear, and cheers). Wherever I have gone baraswats in shoals have come to me and regretted the step hat has been taken (Cheers). And your enthusiasm to-day vhat does it show? Your hearts are thrilling to be with me. out they are forced to be somewhere else. Now, your hearts cannot be in one place and desire to be in another for a long They must rest somewhere, or else, they will shrink and tire (Laughter and cheers). I for one am not satisfied with the position in which you have been placed, but I am satisfied that the tide is slowly running in the direction of reform and progress (Applause). It is the Mutt I am anxious about -- not for you or me. But the Mutt is working against itself. I am not an enemy of the Mutt-its enemies are to be found in what is supposed to be its own camp. I know on the other hand and can safely say to my conscience what I owe to the Mutt and to religious institutions or influences.

There are in a man's life some obscure passages which while he was a child exercised without his knowing it silent influences and worked themselves into his being so as to form a part of his character. Such passages there have been in my life too—they are hidden deep in some obscure corners of my heart, but I remember them, trivial as they are, and hence I have all along thought that to them I must have owed my reverence for all that is godly and God's—and it is from them also that I have learnt to look on the Saraswat community with a feeling of pride. I told you a little while ago that in my childhood I was brought up by my grand-

father my maternal grandfather - a noble, God-fearing soul, full of vigour and manliness, one, of whom I would say that he was every inch a teacher of truth to all who came under his influences. Free and frank, he was a man-there was none of caste narrowness and pride about him - I have seen him bring to his house religious devotees of any class, feed them, and sing God's praise with them. On two or three occasions have I seen him dance in religious joy with a washerman who was a संत, chanting Tukârâm's Abhangs. I have seen - yes, I cannot forget it - I have seen him roll on the ground in reverence and piety, filled with religious enthusiasm, before his god at Kaikini during the Navarâtri festival. And when he danced and rolled, have I danced and rolled too - so magical was his pious and manly example (Loud cheers). Every night he would perform his Bhajan with me and every morning at 4 o'clock would be rise, make me rise too, and sing the songs of Tukârâm. As a temptation for me to rise early and sing with him, he would keep some sweets near the god in his house, and after Bhajan in the morning give them to me saying: "Here is what God has given you for rising early and singing His praise" (Laughter and loud cheers).

One incident, trivial but good, showed me early in my childhood that I had a Saraswat grandfather of whom I ought to be proud. I was then only seven years of age. His third daughter—my mother's younger sister—was ill. What the illness was I was too young to understand, but one day the illness took a serious turn. I went as usual to my school, kept by a Pantôji called Timappaya; but a few hours after I had gone to school that day, some one from the house came

fetch me before the school could close. I could not make out; but I was taken not to our house but to one opposite nd shut up with other children in a room therc. I could ear from there the cries of lamentation from my grandather's house—but my grandfather's cries were not to be eard. What was it—why all these cries—and where is my randfather—is my younger aunt living? These were the juestions I was asking my uncle Lakshmaya who was with is, but who in his usual affectionate way was bidding us be till. Shortly after that I people through the window in the coom, because the loud voice of my grandfather, chanting Rådhå Krishna Rådhå was heard. And I saw my grandather standing up like a rock and carrying the bier of his laughter Radha, and uttering her name as God's name it was, with a manliness which showed to one even then that, struggling as he was with his sorrow, he was trying to put it lown and bear it with a fortitude all his own (Loud applause). That was a Saraswat worthy of his time (Loud cheers).

Then we had two Saraswat Sants. They were fond of me, and I was fond of them—and nights after nights have I passed with them at Honavar, singing and praying to God. They were grand men—the two Sant brothers, the elder pious looking as he was pious in being, the younger—a tall, imposing figure—with a stentorian voice, which struck deep into the hearts of all who heard him. And what grandeur and simplicity was there in their devotions! But that was not all. Some of my Saraswat friends have been kind enough to say to me that I should once at least go to Shirali and see the Swâmi and the Mutt, and they think that if I did that, I would come impressed with what I would see and revere His

Holiness. Well, some people are servants of the bodily eye. and it is only when they see a thing or person physically that they are able to be impressed. Perhaps they are right. I may be wrong. But the mind's eye, I believe, sees better than the bodily eye. I think I can picture to myself the goodness and greatness of the Shirali Mutt and its holy master. though I have not seen either, for I can idealise both. And I am not ashamed of calling myself an idealist, for the idealist is the real realist (Cheers). I remember when I was a boy - nine or ten years old - crossing the Shiravati river several times in the evening with some clders of the Saraswat community and bringing His Holiness - the predecessor of the present Swâmi - to Honavar in a procession, and on one occasion holding an umbrella on him while he was scated in a palanquin. Nay, I have a vivid recollection of a visit I paid to His present Holiness. It was a memorable visit. He was announced to come from Honavar to Gokarn early one morning. Those were wintry days. The elders of the community had arranged to receive him outside the city and bring him in a procession. somehow, if I recollect rightly, the elders were rather late in rising. His Holiness was then a disciple of the late Swâmi. His Holiness arrived outside the city early in the morning as had been arranged, but the elders were not there. His palanquin waited for them for some little time just opposite Amma's temple at Honavar. I remember running up to the place and falling prostrate before him in my uncouth way. Holiness returned the prostration, uncouth as it was, with a solemn Narayan. A gentleman standing near, chid me for not bowing properly, and the Swâmi smilingly said to him, s if to rebuke him: "The young man has done it all right" nd then looking at me pleasantly smiled.

Now, I have mentioned these personal reminiscences, because know they form the germs of my religious being, and I am proud call them Saraswat influences, and nothing will make me orget what I owe to them. I am not an enemy of the Mutt, nay, claim to be a far better friend and disciple of it than some know of, who worship with their mouths but feel not with neir hearts, whose faith in the Swâmi may be sincere, but ho do not love him, but only fear him, because they fancy nat by displeasing him they may lose their estate or their nildren or something worldly, for which it is that they care ore. I love the Swâmi, but I candidly say, I do not fear him. love him because my grandfather worshipped him, my icestors worshipped his masters, and he sits on the seat eated by our Saraswat ancestors, and because I love him worship him too. And why should I not? To me all religious stitutions are dear. I worship God in spirit, I worship not ols, but I worship also saintly men. And it is therefore at I am anxious that the Saraswat Mutt of Shirali should preserved, so that it may form a living centre of Saraswat e; and because I feel that it should be preserved, I am xious that it should march on with the times, making real d not mock spirituality the basis of Saraswat life.

Just look at the farce now going on. Priests are being sent re, there and everywhere to administer prâyaschitta, and a raswat soul is having a price put upon it at so much a ece, and all for what? because you have dined with this in or dined with that man. Do you think that this is rituality? Will this give you life? You may do anything

in private; men of loose morals and worse lives may go on as they like and are let alone, and the salvation of your soul is made to depend upon a little water and something handed by the priest. The soul wants bread, and it is given a stone. Are you satisfied with this prâyaschitta farce? Is His Holiness satisfied with it? Are you proud of it? I for one am prepared to cast the horoscope of a community which allows itself to be trifled with in this manner. The time will come and must come when you will soon get tired of these lifeless forms, and I hope both you and the Mutt will take heed in time, for scorpion bites must be the punishment for a community which tries to draw life from forms and farces and allows hypocrisy—consciously or unconsciously—to be the rule of the day. What then should His Holiness do? you will ask. Do you want him to be a social reformer? (Laughter). Do you want him to take you back into the caste? (Loud laughter). Well, I am prepared to answer these questions as plainly as I have spoken to-day. I, for one, would no doubt most cordially welcome His Holiness as a social reformer, but that is not my point. But His Holiness has to be the head of the community in its spiritual aspects, and let him be its religious reformer. The tide of social progress is running, ruled by laws of its own. You may check it for a time, but it will and must run on. Here I see before me a number of young The struggle of life, already keen in our days, is becoming keener for them. The old ways have gone with the old days. The old coat will not suit the present body. We are told the Saraswat community is going down, younger people are not getting education as they used to in old days. Surely, here is a matter which may engage the serious attention

f the Mutt and leaders of the Saraswat community. Poor araswat students and poor Saraswat families struggling and elpless; why should they not count on the Mutt for help ad even support? Take again the question of girls' eduation. Whatever you may say, girls have to be educated. irls are sent to school, because they are a nuisance at ome (Laughter) - but you can't stop the tide there, it too running on, but you in Mangalore know better than I do, lat girls are sent to schools where they cannot have their vn vernaculars and Sanskrit taught. I like to see our girls arn English, but I want them to know their own vernaculars nd Sanskrit even more. Then take the question about your riests. Now, Saraswat priests — I have no desire to disparage em - they are like most other Brahmin priests of the day. hey are wanted for forms and tolerated as forms (Laughter). ow, I want a live priest, not one who lords and loiters Now, I am told His Holiness has called upon e Saraswats to pay each ten per cent of his income for mething. What that something is I do not know, as I am it in the secret. But if His Holiness will start a school r the religious education of the priests alone, I would pay en 20 per cent of my income, excommunicated though I am; r we want priests-not of mere mumbling mantras and owy sacredness, but men cultured in the Shastras, going out with a mission from the Mutt to preach truthfulness, tegrity of thought and action, and mutual helpfulness to e followers of the Mutt and to see that these virtues are ltivated and to make a Saraswat feel proud that he is the lower of a Mutt which has its hold on him by its living 7e for his living soul. But what is the priest of the present

day? I pity him. He is not to give you life, for you may take care of your life as you like. He comes, gives you something which you are to drink and you are purified (Loud laughter). I am afraid I am making you laugh a little too much, but it is only, I am afraid, by putting it in that way that I can make you vividly realise into what ridiculous straits you have got. Don't think that I am making light of the priests. I like the institution of priesthood, for the priest is and ought to be the prophet of God. And therefore he should not dwindle into a mere name and appearance keeper. Give us priests cultured in the Shastras, teaching and preaching righteousness, real and internal, and not external, loved by the virtuous and feared by the vicious, and becoming a power by the force of his character, his learning, his piety, and his hatred of humbug and hypocrisy. And after all His Holiness ought to see the signs of the times. There is an upheaval silent and steady—but still an upheaval which cannot be That upheaval, if not well directed in a wise. generous spirit is sure to take the form of a revolution, and then we may have to see, what I for one would deeply deplore. It is all very well for some of the leaders of the Saraswat community, whom I see before me, to say "What matters it, if it does not occur in our time?" But surely you are araswats, and if you are as you are, Saraswats, pray give up acting upon the principle of "After me the deluge". Do not allow the Mutt to weaken itself. Excommunications are being played out and are being made cheap. You can't hold i community together by bullying, by browbeating. bwami is dear to us, the Mutt is dear to us, and we want to all on together. The Mutt must be to us a source of living

rituality. But if it pulk us one way, and what the ermans call Zeitgeist or Time-spirit pulls us the other way, e Mutt will have to give way. I have already told you at I entertain reverential feelings towards His Holiness. I ish the Mutt every prosperity. Nay, when one or two years go two Saraswat gentlemen, supposing that I was hostile to he Swâmi and therefore expecting my sympathy, consulted me about taking legal action against His Holiness because they had been excommunicated - I told them that if they did anything of the kind, I for one would oppose them and expose them with all my might and main (Cheers). not think I say this to curry the Swami's favour or your I have said I have trust in God, and I have trust that He will plead my cause, if my cause is right. We live in times which are not the old times. Strength of character and enlightened adaptibility to the environment, larger and broader views of one's duties, a manly struggle with evil—these alone can carry us through in these times. But alas! you are now being drifted, not steered, and hence your embarass-Face the problems which every community in these days is called on to face like men. Use your heads, use your minds, use you hearts. Be true to yourselves and if you are proud of being Saraswats and if you are proud of the Mntt, make yourselves and that Mutt honoured by your courage, your integrity and its sacredness. Act, act, I say, like men, honest, true, God-fearing, God-loving and man-loving, not like narrow, illiberal and cowardly spirits, so that wherever the Saraswat goes he may be able to assert himself and bring honour and credit to his community and to his Mutt and prolonged cheering).

The United Goud Saraswat Brahman Parishad

Belgaum, 28th April 1910.

The Presidential Address of Mr. SADANAND TRIMBAK BHANDARE, J.P.

ASSISTANT COLLECTOR,
IMPERIAL CUSTOMS.

The United Goud Saraswath Brahman Parishad.

. [Belgaum, 28th April 1910,]

The Presidential Address of Mr. SADANAND TRIMBAK BHANDARE, J.P.

ASSISTANT COLLECTOR, IMPERIAL CUSTOMS

FRIENDS AND FELLOW BRETHKEN,—It is with sincered gratitude that I have to thank you for the high honour you have conferred upon the of presiding at this Parishad. I am not egoistic shough to think that it is any merit of mine that has influenced your choice. Meri I have little, eloquence less. Had the health of our friend Rao Bahadur Balwantrao Wagle permitted, we should have wished him to grace the presidential chair on this occasion. We are thankful, however, that in spite of his illness he has made it a point to attend this Parishad and to give us the benefit of his counsel and experience. In inviting me to preside at this assembly, you probably wanted to passombay, the city of progress and enlightenment, a complement. I accept the compliment in that light, though I thin

w full well my own disqualifications. I see before me far abler, eloquent speakers, men of business, men hold-high positions in life, men of far more experience and lom than I could ever dream of possessing. Besides, ualified as I feel to be, by innate want of ability, the time hich your invitation came, was not personally propitious ie. It has pleased God to take away him who should been the comfort and stay of my old age, and he has eded me who should have followed me in the natural se. But when the invitation of your Reception Committee e, I felt that it was a call to duty which could brook no sal, and felt like him whose

"Prosperous or adverse, to his wish or not,

"Where what he most doth value must be won." hough suffering from ill health, domestic affliction, and t of time owing to heavy work at the close of the official, in spite of all these drawbacks, I could not fail to ond to your call, however poorly equipped I falt for the t trust you were reposing in me. I lack the ordinary ifications which you have a right to expect in a President teh a distinguished assembly as I see before me. I do even belong to the legal profession to the members of th, gift of speech comes as an instinct or as an acquired not even to that dexter branch of the same profession, uttorneys, who as the poet says are adept in making "the se appear the better reason," and a member of which was a distinguished President of the last Mangalore

Parishad. But conscious as I was of all these defects, I fell some consolation in the thought that if I had been championing unpopular causes for over a quarter of a century since my college days, and if in spite of discouragement and evil prophesies I had succeeded in all of them, I could not be very rash in accepting your invitation. Not that the success of my previous efforts was due to any inherent merit of mine. The causes that I advocated were so just and righteous, the enthusiasm of my few supporters was so great that I could convert a large body of our opponents, in spite I, uselves, to our way of thinking.

attenuen, I mention all these infiniteresting persona details not out of vanity. The doing the wrong side of fifty which is a sufficient damper on any such tendency. But mention all these facts to break the back of your disappointment, which is sure to regult if your generous mindhave formed any high expectations of me, and if I fail to rise to the momentous occasion which calls us here to-day.

History of the Community.

The branch of the Brahmins known as the *Saraswals* wa one of the earliest waves of the *Aryan race* which struck against the Himalayan passes and entered India.

It will be an interesting chapter of remote history to relate the advent and settlement of these people of antiquity who descended through the mountain passes of the Himalayas and settled themselves in the fertile valleys of the Punjab, the dumping ground of so many foreign invader of India. This branch was divided into five off shoots

ling to the localities they inhabited, the premier being those of the Saraswats, who resided by the side river Saraswati, located somewhere between Jumna. It is in this Sapta-Sindu-fed t Mat our forebears lived and moved and had their Here they devoutly prayed and worshipped God oristine innocence and servour. Here they contemplated r-in sight of the grand filmalayas on the mystery and death and formulated laws and regulations for the nce of life. Imagination's eye can contemplate the it Rishi by the side of the sacred stream as This gray yearning in desire to follow knowledge like a sinking Beyond the utmost bound of hushan thought." Their er increased and they spread over the equally fertile in of Bengal and gradually descended southward till reached the Vindhia Range, driving before them the gines or the older primitive inhabitants of India-Dra--and from whom they were distinguished as being Gouds. are described as a tall, fair complexiqued, handsome using the highly developed language Sanskrit specially distinguished these people was their plain y and high thinking. The noble works (that have come s from these saints and sages of India for testingny to act that in those remote ages when other primitive races engaged in the holpursuit of the resources of their rial existence, your ancestors were deeply concerned with er aspirations trying to penetrate the mystery of life and h, the creation of the world, the mutation of things, the sis and existence of man, the noblest of God's creation in world. Tradition fondly loves to dwell on the portenFor, in addition to the privilege of inheriting the wisdom of these intellectual giants of the early dawn of history, I have the opportunity of learning the progress made by Western nations in science and philosophy, and the application of these for the needs of man. This study has a very sobering influence on our judgments which otherwise (especially it the absence of English rule over India and the spread of English literature) would have been stunted, "cabin'd, cribb'd and confin'd" and lacked the necessary stimulus for comparison, selection and advancement.

Under Providential dispensation, India has been brough under-the Jule of the British nation which is pre-eminently ecknowledged among the nations of the earth, not only fo the might of its Naval Power in times of war but for the ster ling virtues of its people in times of peace. The English ar conservative by instinct but liberal in practice. They ar devoted lovers of freedom of thought and action but the neversallow their freedom to degenerate into license or resul into revolution. They have been champions of struggling an oppressed humanity alkeder the world, and have spent river of blood and money to save oppressed nationalities from the tyrants. But with all this they are ever cautious in their Regions and are not often harried and excited by sentimer into temporary frenzy like other people. Under the rule of this I may say it without exaggeration a model - nation, peac and prosperity are ensured to India, education liberalizing th minds of the people is freely given to all who can take ac vantage of it. Under the benign rule of England, India sons are called to the highest posts in the Empire without di tinction of caste or creed, and the boast of Lord Palmersto

ke the Roman of old "a British subject, in whatever ie may be, shall feel confident that the watchful eye and arm of England will protect him against injustice and "seems every year to be more realized than even when rdship gave expression to his policy.

ention these things, gentlemen, not so much as to give ssion my personal appreciation of British rule, or to 1 sort of certificate of merit to British administration. a conception is ridiculous. I am too humble an indivio think of it. British administration has stood the test e and evoked the admiration of the proudest of foreign tates and soundest and most discriminating critics, itest instance being that of Mr. Theodore Roosevelt, ost masterful of the American Presidents. My object apitulating these facts is to bring to your notice the sense ble responsibility that lies upon you. As descendants of ifted and intellectual race, the Saraswat Brahmans, whose is lost in dim antiquity, you can intellectually apprewhat is just, what is of good report, what is righteous, s British subjects enjoying the blessings of peace, of l education, of practical wisdom; in fact, getting advanof all that is best in Western civilization, you are bound nslate your thoughts into action not only to think rightly act correctly. You have to bring to your deliberations e of responsibility based on Eastern but at the same chastened by Western thought. I see before me an bly of learned and cultured men, men of wealth and on in life; men/who have come from long distances and at personal discomfort, men earnestly bent upon doing duty by their community. Let me hope, gentlemen, that the result of your deliberations will be characterized by sobriety of judgment and earnestness of zeal, that you will not only talk eloquently but act wisely: that you start on work with the deliberate purpose to break once and for all, those little pettinesses, those trifling inequalities, those little misunderstandings, which, because they are so small and trifling, cause immense irritation, keep the sense of injustice and humiliation burning from generation to generation, prevent harmony, separate brother from brother, and make united action impossible and entail corresponding loss of energy on the whole community. Let the Belgaum Parishad inaugnrate an era which will be a red letter day in the annals of the community and pave the way for our successors, to proress with the times, and, when fifty years hence, the history of this Parishad is read, let it not be said that it was an intellectual pic-nic, a three days' outing, it was a brave show but futile of performance, that the assembled delegates made cloquent and brilliant speeches and passed wise Resolutions, but their speeches were wafted on the air and their Resolutions were written on sand and no trace of them.can be found on the sentiments and actions of their community. No. Gentlemen, let us not render ourselves obnoxions to this reproach. Let our successors mention us with gratitude as having laid foundations at Belgaum on which they were proudly rearing, a superstructure—the beneficient effects of which will tell on future generations.

Gentlemen, before I conclude the business of this sitting, I have to invite your attention to the unhappy state of things brought about by the folly and wickedness of some of our

untrymen. You know, gentlemen, that for the last couple years, anarchism and disloyalty have been rearing their leous heads in the land, and the good old name of the indus, and especially of the Brahmans has been dragged to the mire. Their piety and benevolence have become bye-word and a reproach among the civilized nations of the orld; and the proverbially mild Hindu is keeping company popular estimation with the heathen Chinee "for ways at are dark and tricks that are mean." Peace, goodwill id culture are absolutely necessary for the progress of cial improvement, and those who heedlessly contribute by eir violent acts and writings to mar the peace of the countries are guilty of aiming at disrupting society and blocking timprovement.

Alas! what an irony of fate that sedition and murder ould be brought home to Brahmans and the so-called ucated class--raw youths of our schools and colleges—spired by older and subtler heads and fed on disloyal dlying writings in the Press. Happily for us, we, the raswats, have had no lot or part in this unholy conspiracy, I I Invite this large and representative assembly of a Goud Saraswat community to endorse the following olution:—

'That this Parishad, held at Belgaum of all the sections of Goud Saraswat Community, openly declare their abhorace of the anarchy and crime that have latterly been found the country, disassociate themselves from the seditionitings in the Press, and entirely approve of the measures

undertaken by Government for their suppression and they hope to co-operate with Government as far as lies in their

power in densing means to cultivate the moral and loyal spirit in the educational work of their community. '

Genetlemen, this resolution does not require any remarks for its support, but should be passed unanimously by the emphasic approval of aye, aye, and three times aye!

My brethren, I thank you again, and finish this sitting.





THE UNITED GOUD SÁRASWAT BRAHMAN PARISHAD.

Fifth Session

HELD AT KARWAR.

28TH DECEMBER 1913

Presidential Address

ВΥ

The Hon. Mr. B. S. Kamat, B. A.

THE UNITED GOUD SARASWAT BRAHMAN PARISHAD.

[Karwar, 28th December 1913.]

Brother-delegates, Ladies, and Gentlemen,

I thank you from the bottom of my heart for the great honor which you have conferred upon me by electing me opreside over your deliberations this year. I am wate this is the highest distinction a community can bestow upon any of its members; I am also sensible of the great responsibility of the office to which you have been pleased to elect me; as I call to mind the names of the worthy gentlemen who have preceded me in the chair in previous years, I really feel your choice this year might have been bestowed with advantage upon a worthier person. Since, however, you have been good enough to confer on me this mark of confidence I make bold to accept the responsibility, craving your indulgence and support, if I fail to justify your expectations.

2. When you met this time last year, you met under the shadow of a gloom cast by the dastardly outrage at Dehli. We meet this year at this particular time under circumstances, of peculiar love and gratitude for the Viceroy whom Providence at that time spared and who, endearing himself to us more and more every day throughout the year,

has recently won the hearts of the country, not only by sympathy but his couragious and statesmanlike attitude in the matter of our countrymen and countrywomen in South Africa, whose heroic sufferings are moving the hearts at this moment of the whole country to a man.

- 3. During the earlier part of the year the Presidency welcomed Their Excellencies Lord and Lady Willingdon who during the past few months have already given ample proof of their sincere desire to mix with and promote the well-being of all the different communities. We wish them a happy sojourn and have every confidence that the social advancement of the Presidency will receive at their hands every encouragement during the years of their regime.
- 4. Ladies and Gentlemen, we are all happy to meet this year in this picturesque town of Karwar, the head-quarters of a province which has given us some of the most distinguished Sáraswats of the day and which bids fair, from what we observe around us, to give us perhaps many more. It is gratifying to find that here, as amongst our esteemed brothren of South Canara close by, you have realised that education is the key-note of all progress, and that you are accordingly taking the lead in affording admirable facilities for education by well-managed schools, both at Karwar and Kumtha, open to all classes of the community. I hope and trust Karwar will also be a centre of social activities on a par with some other progressive towns of the Presidency.
- 5, Since the last sitting of this Conference, the cruel hand of death has removed from the community some of its prominent members, amongst these being Mr. K. B. Wagle, Accountant—General, Allahabad, and Mr.

- G. V. Gáytonde, who retired from Karwar as Executive Engineer. We also deplore the death of Raosaheb Dukle of Bombay. All these were keen sympathisers of this movement, and the community is the poorer by their deaths.
- 6. Turning fro.a losses to the gains of the community during the year, an illustrious member of the community, of whom Karwar and Canara will ever remain proud,— I mean Sir Narayan Chandavarkar, has been selected to fill the high and distinguished place of the Chief Minister of one of our premier Native States. We rejoice in the opportunity so happily afforded to the most cultured citizen of the presidency to shape, not only the public administration but even the civic and social life of the people of a large Native State.

Among personal distinctions, Mr. V. N. Parulkar, C. E. Executive Engineer, Karachi, and a warm supporter of this movement has obtained at the hands of Government a well-merited Rao Bahadurship. Dr. Prabhakar R. Bhandarkar, of Indore, has also been honored with a similar distinction.

7. But the most gratifying events of the year which is now drawing to a close have been the interesting intermarriages between subsects, the details of which the General Secretary will presently submit to you. Gentlemen, I take the liberty to refer to these alliances in no spirit of any high achievment of this movement, although one may claim them as the modest and happy outcome thereof; but to me they are the unmistakable indications of an awakening of the social conscience, of the symptoms of a disturbed and distressed mind of the community at the social outlook, of which this movement ought to take cogni-

sance and which form the best justification of the continuance of its good work.

- 8. After holding four very successful Sessions of this Parishad, you are entering, gentlemen, on the fifth year of your activities. It would not be amiss, I hope, if I look back on this occasion, and address myself with your permission to certain thoughts, which I dare say, might be uppermost in the minds of many, regarding the ground we have covered and the work that may have been accomplished, with a view to see if we are steering our course aright, in that cause of social advancement which we have set before ourselves.
- 9. The first question we often hear, from friends as well as opponents is

ARE WE CRYING IN THE WILDERNESS.

Conferences have, no doubt, of late been the order of the day. Not only the smaller and backward castes of the Hindoos, but homogeneous communities like the Moslems. and even advanced communities like the Parsees or the Anglo-Indians have been busy with 'All-India' Conferences, or even 'Defence' Associations. Nay, even the Government, with their Conferences on a variety of subjects, like Sanitation or Co-operation, have not escaped the contagion. If, therefore, we are erring at all, we are erring in very good company. These are manifestly the signs of the times; an index of the social restlessness, of a burning desire for change, and the spirit of co-operation which is discernible everywhere. If rightly conducted, Conferences have a value of their own. Do we not perceive the vast strides which various communities are making by this force of united thought and united action? Conferences enable us to focus our thoughts and formulate our wants. We are aware our friends the home-loving verandah chair critics decry the platform, but I do not think there is a better means than the platform to set the mind a-thinking; it is a trumpet call to wake the dull, to drive the neutrals to take sides; a place to pin down the prevaricators; to prop up the weak-kneed; to strenthen the hands and fortify the hearts of the semi-educated and often to expose the subtlities and the sophistry of the educated.

10. But a good deal of misapprehension prevails regarding

THE CHARACTER OF THE CONFERENCE.

Are conferences deliberative assemblies, or are they working bodies or both? The function of such gatherings, as I have said before, is to bring to a focus the leading opinion and the genuine feeling of the day; to create a body of healthy opinion where there is none; to formulate our social and educational needs and to suggest practical remedies for the advancement of the community. A conference by itself cannot be a specific for all the ills society is prone to. Thus, all Conferences are primarily deliberative bodies, and per se cannot be expected I believe to carry on work which executive committees or branches can alone continuously do in the districts.

11. Let us now also clearly understand the methods that are available to this Conference or the means on which we depend to give effect to the recommendations or suggestions it makes. Ours is not a "method of rebellion" as the late Mr. Justice Ranade called it, against the existing order of things. Neither have we the power, like the Caste Panchayets of old, to enforce our decrees by fines or penalties; nor do'we desire, perhaps, to assume any such, like that excellent Reform association the Walter-Krit Hitkarni

Sabha of Rajputana. There is again the system of pledges as some of our Madras friends tell us; but in these days when the fulminating power of even bans and excommunications is losing its sting, it is questionable how far this method would be successful. We have therefore to depend only on public sentiment and the social conscience of our members, and the only means to bring about the proposed reforms is 1stly, the mighty force of individuality or personal example, and 2ndly, the spread of liberal ideas and the dissemination of rational principles by pursuasion, by precept, through literature, and by means of the Press.

12. Practically speaking, it will then be said that but little scope is afforded the individual to effect the changes of which he is conscious society is in need. It is no doubt little enough that the best of us can accomplish at any time. But when one observes the astonishing rapidity with which the bulk of the people are beginning to realise the necessity of forming opinions of their own on questions of the day one has good reason for hoping for the best; superficially speaking, one may witness a diversity in thought. but from the awakening we see around us a sense of unity is bound to arise. Many fail to discern the processes which are in operation I shall give in the course of my remarks later on what I hope will be a convincing evidence this process in the matter of another measure of reform, viz child-marriage. Living as we do in the midst of all the innumerable forces of a new civilization and tendencies which are uplifting our collective life we scarcely appreciate the potency of these tendencies, which are slowly but surely transforming the customs of ages in our society, not by the mere efflux of time, as some may imagine, but by the important factor of personality, and public opinion. I know there are a few sceptics who houestly ask "where are the signs of the promised change?" This reminds me of the answer which that gifted philosopher, Emerson, gave to a question "where dwells the religion?"—"Tell me first" said Emerson, "where dwells the electricity or motion or thought. These do not dwell or stay at all; electricity cannot be made fast, nor mortared up like the Tower of London, so that you know where to find it; it is passing; and eludes us all "and so, I say, is the insidious and irresistible force of social reform, of that consciousness for unity, of which this movement is the outward symbol, and a force, at least visible to those who discern the trend of modern life.

Having discussed the methods of our work and the present favorable atmosphere we are to work in, let me now say a word regarding the attitude and the spirit our movement. In this regard I feel that if this move. ment has to achieve its object and accomplish its high purpose, two things are absolutely necessary; first, tolerance within the caste and, second, co-operation outside it. Tolerance, because, no two minds, like two watches, can ever exactly agree; no two persons, likewise, either within the pale of this movement or for the matter of that, even within the same family, and on the other hand outside this movement may be able to see eye to eye in every item of our programme. We have to deal with settled beliefs, with long cherished customs, and although our task is not to dispute the Shastras, for they luckily go entirely with us, nor to militate against their Holinesses the Swamis, for they cannot go beyond the Shastras, still in re-adjusting custom, we have to proceed in a spirit of tolerance and deference for the weakness of men, that is, for the weaknesses of us all. Man in every country and in every society is a victim to the tyranny of custom; all alike, educated or uneducated, the Swamis or their disciples, are more or less slaves of custom; logic or Reason is not the only guide in society; therefore both orthodox as well as unorthodox, every man is bound to be; it is only a point of view or question of degree; 'no man owns it but thinks his neighbour is farther gone than he'—and yet how farther we all are from the ancient Shastras! Let us all recognise this and expect those of our brethren who differ from us to recognise it also. They may cling to the custom a little longer; they may have described a smaller radius of a circle; they may not be to—day exactly abreast of us; obstruction, not construction, must naturally be their impulse of the moment; let us, however, return a brotherly love for all this hatred, give our mute respect and loyalty for the bans and anathemas, and love is ultimately bound to conquer.

14. But if this is our attitude within the community, I regard that there is a greater need of friendly co-operation outside it. Ours is avowedly a sectarian movement; but if we are naturally sectarian in scope,

WE ARE NON-SECTARIAN IN AIMS.

With regards fusion of sub-castes we are no doubt sectarian, and inevitably so. Ladies and gentlemen, Hindoo society is a mighty structure; each of its innumer able divisions has customs and usages of its own. To obliterate caste or even subcastes is a stupendous task; for centuries it has baffled the attempts of even founders of religion; it has baffled the attempts of saints and seers, it has baffled the attempts of agencies more broadbased than our own, like the Theistic movement. Curs is an humble attempt to begin at the sub-caste as a centre and is at least worthy of a trial. But we have to remember hat in the great social organism of the country we are the

part of a whole, the link of a chain and, except in some parochial que tions like the fusion of sub-castes, we have to act hand in hand with our sister communities in larger questions, for instance like education, taking our share in the heirarchy of social organisations working towards the removal of social evils, common to us all.

- Judged by these considerations, you will now. I hope, allow me to see the ground you have already covered during the last few years. You have focussed the progressive opinion of the community. You have outlined a tentative programme of your needs. Yow have laid down definitely your creed, namely, union of all subsects, which has withstood the test of opposition, and has survived the stage of ridicule and abuse. And although you may not et be quite out of the wood, you have raised an honest and strong volume of opinion in favour of this cause. You nave infused a new enthusiasm amongst our brethren. You have brought together the scattered elements of the caste and made them vibrate with a new-born sentiment. Above all, you have given an impetus, thanks to the generosity of men like Mr. Shantaram Narayan Dabholkar, Mr. Anant Sivaji Desai and our friends at Mhapuca, to the problem of education in a practical and earnest manner; those who expect us to submerge all subdivisions and undo the work of centuries within the span of but five years are expecting us to set the Thames, if not the Atlantic, on fire. I, therefore, think that although the work accomplished may not appear materially great, your moral gain is certain and it will warrant us in affirming that ours has not been a cry in the wilderness.
- 16. But if the work already done is great, that which remains to be done is greater still. We have yet to con-

auer enormous prejudice, penetrate deeper into society, educate and enlighten the remotest corners, to clear the mist if possible from ecclesiastical strongholds. the home. educate the womankind. to reform prosperity of and to devise means for the material the community. We cannot hide from ourselves the fact that those of a more business-like temperament amongst us have, it appears, already begun to think closely about this annual session and ask "Is the game worth the candle?" The time has arrived, therefore, for us, after the last four years work, to seriously consider if any improvements are needed in our organisation or if there be any flaw in the programme of our subjects. We are accustomed in these days to read how the Western countries solve their social problems; how they fight their battles, for instance, over the labour movement, or the woman suffrage, how they hold innumerable meetings from week to week and carry on the propaganda; now, gentlemen, I do not ask you to copy their militant ways; but we need not be surprised if our conferences, like the winter annuals, bloom and blossom only for a week and yield inadequate results.

17. Under present circumstances, in the development of this most useful movement, what appears, to my humble mind absolutely essential is an efficient and

A BETTER ORGANISATION.

through-out our centres, both in the North, and upto Cochin in the south. I know you already have what by an irony of expression are called 'standing' Committees,—committees which have not had occasion to sit sown to work. I am, I think, voicing the feelings of a large body of men when I say that a time has come to reconstruct these committees. I do not mean that I want the country

honeycombed with committees merely on geographical basis, or other considerations. May I suggest for the carnest consideration of the Subjects Committee this year drawing up of a scheme of organisation with branches or committes, only in suitable places, composed of earnest-minded workers who, by their steady and sober work. will evoke respect and enthusiasm-committees of persons who may be ready and willing to sincerely serve in this cause. Let these committees be tusiness-like working bodies and if they consist of devoted and selfsacrificing men and women, let them take up not only the propaganda of Union, but the spread of a desire for popular education, of social service such as help to orphans and widows, and other kindred subjects oncerning many of our social customs and usages. I have every hope that a body of me, with moral courage and individuality behind them and ting with all the pursuasive charm and true spirit of missionaries, without unnecessarily harping only on amalgamation, in season and out of season, will tender a great service not only to this movement but the community at large. Such workers can then come to this deliberative assembly once in a year, or as the case may be, to render an account of their work, however humble it may be, each in his own sphere, and the sum-total of the work of this conference will then be the sum-total of the individual work of its members.

OUR SUBJECTS LIST.

18. I am afraid, Gentlemen, I have wearied your patience over this simple question of the working of this Conference. I beg however, you will bear with me a little while more and permit me to allude to the list of subjects this Conference has dealt with. Barring formal Resolutions, the subjects fall under three main Heads:—

- I THE CREED AND CONSTITUTION.
- II Education, including the following:—1. primary, moral, physical, religious, female education, technical, industrial and foreign.
- III WAYS AND MEANS, including (1) A Permanent fund; (11) A working fund; (111) a Rupee fund or Domestic occurrences fund; (111) a Widows fund; (112) a Foreign Education fund; (112) a Co-operative bank scheme

Of these three, Heads, thanks to the far-seeing promoters of this movement at Belgaum, our creed of amalgamation has been admirably drawn up and is now a 'settled fact'. The learned President of the Belgaum sessions, and Mr. Shantaram Narayan Dabholkar in his speech on that occasion have so exhaustively dealt with the history of the question and refuted all manner of objections to this movement that I am surprised at the ink and paper unfortunately wasted by some men at this time of the year over controversies which are exploded, buried, and stone-dead by this time-Gentlemen, I shall not therefore waste a minute over this question. We are more concerned with the other subjects set forth above, and I would earnestly beg the Subjects Committee to accord their very careful consideration to the recommendations they may make tomorrow regarding reafflrming of Resolutions, at the same time remembering that we are only a small community, by no means com -pact or affluent like the Parsees, or Bhattias of Bombay.

SARASWATS AND EDUCATION.

19. Brother-delegates, it is no doubt a matter of supreme satisfaction that you are according the foremost place in

your list of Resolutions to the subject of education, which is the very foundation of all progress. The community has afready two or three separate Educational Funds and a fourth one is on the anvil. But before this Conference commits itself to new projects or re-affirms different proposals. I venture to think it is high time to look more closely into this educational problem and take a comprehen sive educational survey of the community as a whole. by the mass as against the upper class, with a view to determine our educational policy and the particular class of education which the community needs most, male or female, Secondary or collegiate, literary or Scientific, Indian or Foreign, or whatever it may be. I, for one, believe that such an investigation may well form the subject of an enquiry at the hands of a few Educational experts among us.

In this connection I will briefly indicate the position of the Goud Sáraswats in the educational scale. We are complimented—and we also flatter ourselves—upon being a highly educated community, a community which has produced scholars of world-wide fame like Sir Ramkrishna Bhandarkar, which has given to the University distinguished Vice-Chancellers, which has added lustre to the High Court Bench, and which can hold its own in the highest examinations, and the liberal professions. While thus the upper strata are undoubtedly in the forefront of education, it may appear, Gentlemen, strange if I tell you that 460 per 1000 of our males, that is, nearly half, are totally illiterate (Census Report 1911, Bombay Pre.)

20. As to LITERACY IN ENGLISH, (that is, ability to read and write English,) only 107per 1000 of our boys and only 15 per 10, 000 of our girls are literate. Our Konkanastha brethren are far ahead of us, having 190 & 56

respectively. Even the Bhattias of Bombay, supposed to be only a trading class and averse to foreign travel have made vast strides of late, and are ahead of us with 152 males & 17 females $\frac{\text{per }1000}{\text{per }10,000}$, respectively, literate in English.

- 21. But the PROGRESS OF SECONDARY EDUCATION (for the spread of which Government looks perhaps to private aided agency) is still more deplorable. During the Quinquennium 1907-08 to 1911-12 there has been an addition of only 2 High Schools in your Division, and the per centage of boys (of all classes) under secondary instruction which was 1.6 in 1906-7 has risen in five years to 2.1, that is, only .5 per cent.
- 22. And here, ladies & gentlemen, permit me to allude to the debt of gratitude under which two nobleminded benefactors have laid the community by their generosity viz. Mr. Shantaram Naravan Dabholkar, and Mr. Anant Shivaji Desai, both of whom have devoted their charity to the noble cause of education. I may be allowed to add, by way of details, that the Dabholkar scholarship Fund is at present helping 56 scholars at a total cost of Rs. 416 per month or Rs. 5000- approximately per year. and of these 56, 28 scholars are receiving Collegiate Education. The Anant Shivaji School at Malwan is also supplying a long-felt want. But one more typical institution which I must mention in connection with secondary education as a model both in point of private efforts and equipment is a school nearer home to you-I mean the GIBB'S HIGH SCHOOL AT KUMTHA, which owes its inception to public spirited citizens of your province like R.S. Pundit. Mr. Pai, and Mr. Kamat. It is devoutly to be hoped that

it will prove the forerunner of many more schools of its kind in other places.

23. HIGHER EDUCATION.

With regards higher Education amongst Sáraswats, it is not quite easy, gentlemen, to collect accurate statistics of University results. However, from a rough calculation kindly made by a friend for me, the following appears to be a fairly reliable statement of Saraswat graduates who took their degrees at the University of Bombay during the ten years-1903-1912-eliminating of course, surnames which are common to various Communities:—

M. A.' s.	13
B. A 's.	182
B. Sc.' s.	4.
LL. B.' s.	66
L. M. & S's.	18
L. C. E.' s.	12
B. Ag.' s.	3
L. Ag.' s.	3
	•

Total, 301

This gives an average of at least 30 graduates per year for the community, which I may add numbers 76,000 within the Presidency (excluding Goa). I regret I have no comparative statistics of other communities ready compiled.

Goud Saraswats & Female Education.

24. And if I have not tired your patience already, let me now turn to

FEMALE EDUCATION.

Now, there may be a difference of opinion regarding secondary or higher education for females, but in these days. I have no doubt there is a consensus of opinion concerning the absolute necessity of primary education for our girls. And yet let me tell you 896 or nearly 900 out of every 1000 of our females are still illiterate. Among the Parsees, the proportion of literate females is nearly 600 to 1000. Such is the position of the bulk of our community in the Educational ladder. It calls for serious reflection in the interest of all reform; no reform will succeed without the hearty co-operation of the ladies, and no illiterate wife will heartily co-operate with the husband.

25. One of the causes which, we are told, is retarding the progress of the primary education of our females is that vexed question of the

MARRIAGEABLE AGE OF GIRLS.

—A factor which determines their early withdrawal from school. This conference has expressed no opinion on that question, and I know I am treading on extremely delicate ground before this audience in referring to that question, which I am aware was tackled at one of its sessions and has been relegated since to the back-ground. And yet, as I pointed out in my opening remarks above, the irresistible force of modern tendencies and movements, like the force of tide and time will wait for no man. Here are some very interesting figures, from that tell-tale, but authentic volume—the Census Report of 1911:—

1. Females unmarried upto 12 years :-

(1) Among Saraswats ... 964 per 1000.

- (2) Konkanasthas ... 938 (3)
- Deshasthas 837

Girls who are married between 12-20 are:-2.

- (1) Among Saraswats 842 per 1000.
- Konkanasthas ... (2)789 ...
- (3) .. Deshasthas 837 "

I give the figures for the sister communities by way of n interesting comparison. Gentlemen, even allowing for the act that the age-period 12 to 20 is rather vague, the figures peak for themselves: Thus, in certain matters, you will find, ve are afraid to act, but not afraid to speak; in others, we are fraid to speak, while not afraid to act. Such, alas! is the railty of men.

MARRIAGE AGE OF BOYS.

26. As a corollary to this, I am glad to subjoin the followng details about boys :-

Boys unmarried upto the age of 20:--

- (1) Among Saraswats 881 per 1000. ...
- Konkanasthas 910 ., ...
- Deshasthas 752 ...

I commend these figures to the notice of our friends the Laissez-faire reformers, who say time aloue will work wonders. Time alone, I say, is not a force. If it was so, we could not have retained the custom of child-marriage. ander the doctrine अष्टवर्षा भवेत कन्या &c. for thousands of years, upto about a decade or two ago, that is, upto the time the Social reform men began hammering at it.

27. Whether this conference, as a whole, is able to come to. any decision or not with respect to this question, I sincerely rust it will all the same consider in right earnest the

problem of the spread of female education, instead of leaving it to the process of time. The problem for solution is (1) what suitable agency we can provide for the training of girls and women and (2) what is the most suitable kind of education for them. Of all the people in the world the ancient ideals of womanhood amongst the Hindoos are the most glorious; the respect and devotion for the husband, the implicit reverence for the elders, the womanly charm and delicacy of manner of the Hindoo lady, her noble qualities as a mother, and, above all, her self-lessness and resignation as a widow are, we are proud to say, our national virtues. These it must be our attempt not to destroy or overthrow. While on the one hand we do not want the Hindoo wife to be a household drudge, neither do we want her to be essentially a 'modern' assertive woman, a domestic suffragette in embryo, or a mass of silk or crepe, lace or ribbon. Gentlemen, this subject may not be of urgency for many of you in the mofussil, but for those who have girls attending High Schools in Bombay or Poona, it is necessary to see if the curriculum for girls is such as to fit them to be good wives, good mothers, and good housewives. And here I take the liberty to quote the remarks which the Director of Public Instruction himself makes in his last Quinquennium Report on the subject. Says he:-"I fear the fact is that whereas in India our ideal should have been above all things to educate girls to become good wives, we have fostered the ideal rendered necessary by our own English redundant female population that girls must be so educated as to be able to earn their own livelihood." He proceeds to quote the opinion of the Bombay Inspectress of Schools, who emphatically declares that the matriculation is becoming the fetish with Indian girls at the cost of practical subjects like Domestic economy, and she suggests a thorough overhaul of the curriculum of girls' studies. Her remarks are strongly endorsed by the Director of Public Instruction, who calls this "passing of useless Examinations" an "injurious travesty of education." [Page 51—Progress Rep.]

Ladies and gentlemen, pray do not misunderstand me. I am alive to the benefits of English education and I have the highest admiration for English Literature and its civilizing influence. But for all that we must not fall into the error that the present curriculum for the boys is the best for our girls. I have dwelt at some length on this aspect of the question, because I feel both for the sake of the spread of education amongst our womankind, as well as for the right type of education for them, we must provide a system of

LADIES' HOME CLASSES.

28. The Seva Sadan of Bombay and Poona has already set the example and coming as I do from Poona you will pardon me if I suggest that the Poona system deserves an extension, wherever possible. Under this system, it is very convenient for ladies to meet, (as they did or even do now to hear the Purans) under the roof and guidance of influential ladies of the place, to receive elementary education, together with a knowledge of sewing, needlework, simple embroidery &c. and to hear occasional discourses on useful subjects concerning simple hygiene, first aid, nursing, or any questions of our social customs and usages. These have a great educative value and enlist the sympathy and the co-operation of ladies in men's work. It was that great worker,—now a high authority on this subject—I mean Prof. Karve of Poona, who with his deep insight suggested

so far back as nearly 20 years ago in one of his addresses that, for the spread of a practical type of female education a class of self-sacrificing workers was needed and that the same could be recruited from "I, for one," said Prof. Karve in 1897 "am inclined to believe that we can get as large a supply "as we want of this description from amongst our widows. "They have excellent qualities of the head and heart, If "we wish that some of our widows should devote them-"selves (like Christain Sisters of Mercy) to the work of "the elevation of our female sex, they will have to be pro-"perly instructed in special Schools or Widows Homes, where "the principle of plain living and high thinking will be "specially attended to and taught by precept and example." "We must have" said Prof. Karve, "such Widows' Homes all over the country but at present we must at least have one in each Province." How truly, during the last 20 years Prof. Karve has worked upto and realized his ideal, every one knows. This brings me to the suggestion which has been made at the last year's session for a

WIDOWS HOME.

29. Gentlemen, whether this proposal can materialise, at some early date is more than one can say. It depends probably on whether we have a Karve amongst us. I refer to the subject only to show that at any rate a small beginning could be made only with home classes, principally for grown up girls and widows, under the care of responsible Ladies, wherever possible; and if, at all, these classes could be developed into a scheme for a Widow's Home in the near future in any suitable centre, it may be worked on a non-communal

basis (just as you have your schools) and under proper surroundings and under the high-souled devotion of a Karve. It will be of interest, I think, if I mention here that the proportion of widows amongst Sáraswats, between the age of 20 to 40, is 20 per cent; among the Konknasthas it is 23 per cent and amongst Deshasthas 27 per cent, while above the age of 40, the proportion amongst all the three classes is nearly 66 per cent, that is, every two out of three Hindoo ladies at age 40 and over, are widows. The figures are sadly significant.

MORAL EDUCATION.

30. I shall now offer a few observations on the group of Resolutions comprising moral, religious and physical Education. Let me at once own that I have no faith in Timetable discipline, nor in copy-book morality. So long, juvenile India received its morals and character not from text-books, but at the mother's or grand-mother's knees, its ethical teachings from our immortal epics the MAHA-BHARAT and RAMAYAN, from which Government, itself is drawing upon for its moral text-books. is a matter to me of domestic reform. If you and I attend in our homes to the child's daily exercises, its prayers and its recitations from our epics and Purans, we can safely expunge these resolutions from the Statue Book of this conference. In religious matters, our need, perhaps, is to have simplified and rationalised rituals. While speaking on this question of moral education, may I venture to suggest if there is room for an enquiry as to the need of a Social Purity movement for the suppression in certain of our centres of the evil of the Bhavins and the temple Devadasis?

It now remains for me to touch upon that much-31. discussed question of foreign technical education which has been mooted. Regarding this question, I confess, I fear to tread into such a debatable realm, and speak on a subject of a technical nature, especially from a platform more or less of a Social character. As regards the advantages of education in Western countries and the need of industrial revival there can be no two opinions. But we have only to consider if we are not dealing with rather tall orders for the community. I have every hope that any scheme submitted for discussion will come before us to-morrow in a workable form and, I am confident, you will see that a strong case has first been made out about the industrial success of foreign scholars before this assembly stamps its seal of approval on a business proposition of such magnitude; for, the proposed Foreign Fund will have to finance, I expect, not only the students while in England, but possibly any trade or industry they might bring out with them, unless the fund is intended to benefit the recepients individually in finding Government careers. If, however, a feasible scheme comes forward you will by all means accept it. Let me point out in this connection that we shall very soon have a fully equipped Technological Institute amongst us, and it will put to a practical test the scientific insticts of the different communities, at least for small industries; also I venture to suggest that if the object underlying the proposed fund is only to bring about an improvement in the material prosperity of the community, rather the promotion of indigenous industries, you will also first trace the causes of the prosperity of such wealthy communities' in the Presidency as the Jains, The Marwaries, the Khojas, the Bhatias, and the Parsees before you launch into experimental projects, or mix up manufactures and industries with trade and commerce, for which latter, there are enough openings, I believe, for all the communities. Some of these communities even without a modicum of education have ventured out to distant lands for trade in every-day articles, and with success. Ours was at one time a mercantile community, and the easier approach to restore it to a better economic level may, perhaps, be a diversion of the younger generation from elerical careers into commercial ones, of course, after a certain grounding in education.

- 32. Gentlemen, I have so far offered a few observations on the proposals in respect of Education. As regards the third category of resolutions, which are of a business nature I have no desire to take up your time. Constituted as we are. I sincerely trust the Subjects Committee will deal with this set of Resolutions regarding funds in the light of practical circumstances. I wish only to remark that while on the one hand it is the duty of all supporters of this progressive movement to provide for a business-like basis for the continuance of this good work of re-amalgamation, it is on the other hand incumbent on us to strip the movement as far as possible of its spectacular features.
- 33. The greatest need of the day, (I fear for all movements in the country,) is the need of sincere and steady workers, especially to work in benighted places. Work evokes worth—and help. The greatest mission of this movement should be, in my humble opinion, to educate public opinion and conquer prejudice. The cheapest agency for this gospel of amalgamation and social amelioration must obviously be sincere and voluntary workers—

a sort of League of Sincerity—to work in the most anobtrusive manner, especially in backward centres. I know the task is an uphill one, but I am convinced it is not discouraging. At all events, it will remain the test of the long life of this movement.

CONCLUSION.

Brother-delegates, I have thus taken a brief retrospect of this movemevent, its high purpose, its policy, and its programme. I have to thank you for giving me a patient hearing. I have ventured to place before you my observations in all humility in a spirit of hope and abiding faith, in this movement. I have every hope in a bright future for the community. But let me beg leave to add a word: I build that hope on our young and educated men; on the education they have received under the benign British rule; that education which has taught us that on social unity will depend the future of this country. Parties there will always be; do not mistake them in these days for new castes; No cult, no country is without its parties. Differences there must always be; but we are essentially brethren of the same community, having the same rights, and the same drawbacks. Devote a part of that which is best in you to the public service; on you we depend; in your zeal we rely for the initiation and development of our schemes and our movement. May the example of our worthy men, whose names we regard with reverential love, and whose continuity it is your duty and privilege to maintain, infuse in your hearts the strength to devote your lives to the service of our country. Strive to show yourselves constantly worthy of your cause. We have taken upon ourselves a sacred duty.

and be it ours to go on in discharge of that duty with faith in our mission, and hope in the future.

- "We live in deeds, not years; in thoughts, not breaths;"
- "In feelings, not figures on a dial:"
- "We should count life by heart-throbs; he most lives'
- "Who thinks m st, feels the noblest, acts the best."

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THE CHILD AND "THE MOTHER TONGUE"

1 Toles on the Teaching of English on Creative Lines

T

CARDINAL NEWMAN, in a famous survey of the revival of Catholicism in the nineteenth century, once described it as a "second spring." No phrase could more aptly express what is happening in the field of education. There, too, we are now labouring in and for a "second spring." Truly did our own new President of the Board of Education give as our watchword "Sursum. corda." Yet it is not so much his as the call of the child which bids us lift up our hearts at the coming of this spring.

And as the mother tongue is the child's natural and royal inheritance, we teachers are rightly conscious of great and successful work in bringing him into this inheritance. We are realizing daily that it must lapse by default unless it is used. His own use of his own tongue is the child's "one talent which is death to hide." We need also to realize that the fundamental principles of instruction in the use of his native language are common to the elementary, the preparatory, and the secondary schools. That is why such a series as the "Mother Tongue" books is applicable to, and succeeds in all three types of school.

The child creating and creative should be the guiding principle and goal of our English lesson. This is the principle developed in the "Mother Tongue" series, and it is this alone which can give the necessary and vital organic unity to the whole scheme of English studies. The lesson may be reading aloud: there is an asthetic whole

here to be created. Reading aloud is an art; the reader is the artist. But unless what is read is worth reading, the artist reads in vain. Right choice in this matter may be exemplified from Part II of Book I of the "Mother Tongue" series, where the child is called upon to read and learn a passage from "Hiawatha." The poet himself gives the prescription to the would-be artist-reader. From his reading we are to hear what Hiawatha heard:—

"Sounds of music, words of wonder,"

If we thus encourage our young pupils to read creatively, the more readily will they creatively interpret the sounds of music and words of wonder in our literature.

Or the lesson in English may be quite technical, a study of punctuation. The same principle, creativity, holds. Consider Section 20 of Book I in this light. Its title is unattractive: "Punctuation," but what matters it if the child is given something to do? There is an intrinsic interest in doing which suffices. So, if we give him, as in this section, an unpunctuated passage to read, he finds for himself that creative reading requires a subordinated creation of pause and period. Linked to the former, the latter becomes an additional vehicle of self-expression, and of interpretation of others, e.g. of Carlyle. Reader and writer alike punctuate creatively.

Perhaps it is a grammar lesson which falls into the English period. By insisting upon two things even the arid wastes of grammar may blossom under the breath or spring. First, let us preserve the organic unity of all studies in the mother tongue, call them English lessons

and refuse at this stage the separatist labels of "grammar" and the like. A titular unity does not guarantee an organic unity in teaching (only the teacher can give that), but an organic unity does fittingly prescribe a unity of title too. Secondly, if we invariably and inflexibly maintain the functional subordination of grammar to composition, speech, and literature, we can once more apply our principle of creativity. Children are doers, so are words. Doers are naturally interested in other doers: so may children be in words as doers. That is why Sections 225 ff. are entitled "The Work which words do," and because words do, words create. Analysis, which should always precede the separatist study of words, quickly reveals the predicate, and presently the verb, as pre-eminently the Doers in sentences. Developing on these lines, we find that as diversity of work requires diversity of words, so also one and the same word can be different "parts of speech," can work, can create. Hence, for example, in the more advanced study of the arts of narration, description, exposition and criticism, provided in the three parts of the "Practice of English," we find accompanying sections on the grammatical forms appropriate to each mode of discourse. Grammar, then, is an actual construction or creation made from words in use by the masters of English, the music-makers.

Perhaps no branch of the English course requires more continuous attention than the extension of vocabulary. Researches into the vocabularies of children and ordinary adults only serve to accentuate this. Where the vocabulary at command is narrowly limited, there the range of thought is limited too. As teachers, we are often apt to criticize

this or that book as being "over the heads of the children." But there is a sense in which this is positively desirable. Do we want books to be beneath our children? And if they are invariably on just their own level of diction, how can there be growth in stature and wisdom of speech? Provided there be graduation, variety, and ample practice, we should not limit, but unceasingly strive to extend the vocabulary of the child. The masters of literature not only create the usages of words, but they also actually create new words and word-phrases. If, then, we aid the child to master and to create usages of speech, may he not also look forward to similar creation?

Vocabulary exercises can be infinitely various. Let us note only a few as exemplified in the "Mother Tongue." We take Section 29, which presents us with a passage from Hakluyt's "Voyages" entitled "Master John Davis in the Northern Seas." This may be read and studied as an example of sound Elizabethan prose, or as an interesting illustration of early discoverers' observations of manners and customs in strange lands, or, again, as a passage wherein the child may himself discover and apply new words and constructions. Take one sentence, "These people are of good stature, well in body proportioned, with small, slender hands and feet, with broad visages, and small eyes, wide mouths, the most part unbearded, great lips and closetoothed." As always, a good reading and the context will suggest much of the meaning of those words which may be expected to be new to the child of eight or nine. What the reading and context fail to supply may next be revealed by asking some pupils to draw one such

man. The dictionary may be invoked by others, and we may even collate with parallel passages like the Gospel phrase, "grew daily in stature and wisdom," or with Browning's description of the man Lazarus, "Sanguine, proportioned, fifty years of age." I

It will be found that the "Mother Tongue" uses this particular passage six times.

Vocabulary may also be extended by the use of pictures. Accordingly the "Mother Tongue" provides a considerable number of pictures for both oral and written work. A few hints on the right method of use may be helpful. We should allow our pupils first to enjoy the pictures (for studies in English are all part of a larger training in creative æsthetic), and then we should proceed to put the picture to use. We begin quite simply (in Section 31) by inviting questions about the picture and by asking for comments on it. In later sections we contrast the dress of the Arab rider with that of a policeman, and then we urge the child to search elsewhere for further information about Arabs. The teacher, however, must have vocabulary extension steadily in mind, and must not rest until each picture studied has proved the occasion for insinuating new words and phrases. This should not be left to chance inspiration, but should be prepared beforehand. Thus our picture of the Arab horseman may be made to yield such words as "prancing steed," "old type musket," "flowing mane," "vigilant eye," "gaily caparisoned," "equipped," and the like. this vocabulary work is carefully prepared the creative exercise of writing a story about, or as a sequel to the

Browning, "An Epistle," etc.

picture will be greatly improved. Pictures thus used provide one of the most fertile and natural sources of both a realistic and an imaginative diction.

Concurrent with the systematic extension of vocabulary will be its application in speech and writing. Oral composition is now happily recognized as the indispensable preliminary to written composition. An abundance of material for oral work is provided throughout the "Mother Tongue." At first oral composition is largely collective, each pupil contributing a sentence or two: but the teacher should strive to get away as speedily as possible from a mere mosaic of speech to continuous discourse. Infinite patience and encouragement are required, and new turns of speech must constantly be suggested. Here it is indeed true that repetition is the mother of studies. Nor should oral composition drop out upon the introduction of written work. On the contrary, it should be allowed for throughout the school course. Narration, for example, affords excellent practice. To be able to tell a tale with simplicity and effect is a desirable art. Hence in the "Practice of English" the bulk of Part I is devoted to this, and the examples range from the Old Testament to modern story-tellers. Many of these can and should be dealt with orally. In upper classes and forms oral composition may also be practised in simple debates and discussions, for the boy's own daily experience provides ample material. An elaborate study is not required, but since boys are argumentative it is as well to guide, control, and direct this propensity towards fitting themes: e.g. in Section 176 of the "Practice of English" the pupils are

asked to construct briefs on topics affecting the corporate life of the school. Our motto here may very well be, "Neither repression nor suppression, but expression and, maybe, compression."

It is unnecessary to labour the point that the crown of the studies in English should be the critical appreciation of our literature. To aid in this, the "Mother Tongue" provides a considerable number of passages of prose and poetry of admitted worth, while the "Practice of English" demonstrates the fundamental principles of style by a large number of choice extracts from standard narrative, description and exposition. The books must, of course, be supplemented by special texts, e.g. Shakespeare, but they themselves are anthologies in little. More important still, from the point of view we are adopting, viz. of creative child, are the continuous exercises in both prose and verse. We take Whittier's "In School Days," a quite simple and attractive poem, and after reading it, describing the scene, and telling the story, we suggest that the child should imagine himself in the position of an old man and relate the experience from that standpoint. Thus may simple creation in verse be attempted. This will, as in parallel cases, lead to some natural interest in form, and the Appendix on Prosody in the "Practice" will meet this new interest. is not the intrinsic worth of the product of child versifying that matters, but the worth of the process. Let us remember our native word for poets: "makers." The making instinct is universal, and should be exercised in æsthetic as well as in utilitarian fields. But indeed the practice of verse has very good material to work in: the

material of sound. Set the boy to try a quatrain that must conform to the first requirement of art, viz. to please, and it will not only teach him to be choice in his own language, but more appreciative of choice in the master-makers of sound. Let him study Cowper's "Loss of the Royal George" on the lines indicated in Sections 8–10 in the "Practice of English" and then try his own hand in similar stanzas on the "Loss of the Formidable," or the heroism of Jack Cornwell. Do not let us despise these first efforts at self-expression in verse. As Mrs. Meynell (herself wise in child lore) has written 1:

"For no divine
Intelligence, or art, or fire, or wine,
Is high-delirious as that rising latk—
The child's soul and its daybreak in the dark"

II

Our aim so far has been to illustrate the principle of self-expression applied to the teaching of English, and to show how the variety of the work organically included under the term English is reflected in the variety of the exercises of the "Mother Tongue" books. Some suggestions that follow are more particularly addressed to those who, having used Book I, hesitate to include the "Practice of English" in the elementary schools, and also to those teachers in other schools who are inclined to use the books but hesitate through unfamiliarity.

A.—There are nearly 450 Sections in the three parts of Book I, the original "Mother Tongue." Part I contains

[&]quot; "Two Boyhoods," in "Collected Poems," by Mrs. Meynell (Burns and Oates). The whole poem is an inspiration to the point.

less than one hundred of these, and if certain general principles are borne in mind it will be found that in a highly efficient school with good average pupils this part can very comfortably be managed in two years, probably even less. The rate of progress will naturally increase with the increased power of reading. Hence Part II, which is very little more in number of sections than Part I, can be covered in between twelve and eighteen months, and Part III, which is much the longest, but will be taken by pupils who are now two years older than when they began, should be also covered in from twelve to eighteen months. Thus the whole of Book I could be covered in three years at least, and four years at most. Only in difficult schools ought it really to be used above middle forms or classes. But it is better to ignore the standards, and having begun the book, use it continuously year by year. If pupils come into the senior school at their seventh year, they ought, under normal conditions, to have finished it by their twelfth. This leaves us with the final two or three years of the elementary school, and for these, as in every other subject, something more advanced, more justifiably systematic and formal, is required. Hence the "Practice of English" may well be used as to its first two parts in the last years of the elementary school, and in some cases the third part also.

B.—This presupposes intelligence in using the books. A book should serve the teacher and class. No one should be the slave of the book. What is essential in the case of this series is that the *order* of the sections should be steadily adhered to. Provided this be done, it may often be found that of a given group of exercises in one section

only part need be taken, while a given task in another section may require several repeated lessons. The reason for insisting upon adherence to the order of the sections is obvious. They are so graduated and interrelated, so varied in their sequence, that all aspects of the English course are fairly treated in turn, and the child is continuously delighted with fresh material and stimulus. Should the teacher find a poem, say in Section 19, fail in its appeal to his pupils (that it may not appeal to the teacher is far less important), he would naturally substitute an alternative, but the alternative must be a poem. He must not merely skip the section. Again, some teachers find their lower standard unable to read Section I with ease. Clearly in this case the master should tell, should himself read the section aloud.

It is highly advisable that each child should have a notebook to correspond with his copy of the "Mother Tongue." If every exercise be written therein, the whole will form a complete record of his use of the book. An oral exercise would be simply recorded as such.

It is generally recognized that letter-writing is itself an important creative exercise. Hence letters are introduced into the very first part of Book I. They are preceded by simple exercises in a diary. Then follow sections dealing with a post office, stamps, titles, and so on, and when the interest and the desire to do have been thoroughly aroused, several exercises in letter-writing itself are provided. Including the study of dates, titles, &c., no less than thirteen sections in close connection with one another deal with this form of self-expression. The adaptation for business purposes is indicated in two or three later sections, but this is

not over-emphasized, as our aim at this stage is not to make business correspondents for the city.

III

In conclusion, some further reference to the later teaching of English may be permitted. The boy's increasing depth and range of experience allows the teacher to dwell rather more upon form than heretofore. Classifying the forms of discourse roughly as narration, description, and exposition, we take each of these in turn and study good examples of each. Practical exercises will follow, together with the requisite grammar. Thus in Part I of the "Practice of English" the importance of action in story-telling, the significance of details, the means of emphasis, and the nature of unity in paragraph and sentence are amongst the topics naturally dealt with. We begin by presenting five examples of standard narrative, from Grimm, Goldsmith, and Scott. By reading each passage as a whole we avoid the snare of murdering to dissect. But the contemplative attitude is not the sole step in the appreciation of beauty. Æsthetic experience passes from the moment of first contemplation to a moment of criticism (and this subserves a final moment of deeper contemplation). In its degree this is true of the child also. We are therefore justified, both psychologically and æsthetically, in framing exercises upon those passages which correspond to the moment of critical analysis. Criticism worthy of the name is itself creative, and the discovery of the creative force of words in the great " makers" will help the boy both to appreciate and to create for himself. Since we must avoid monotony or staleness, we

shall make references to passages parallel with those being studied. Old Testament narratives are excellent for this purpose. We have no fear of detracting from the religious value of Biblical prose and poetry. Ruskin's mastery of the mother tongue was largely due to his profound intimacy with the Authorized Version. The universal appeal of such narrative as the story of David and Goliath or of Elijah's contest with the prophets of Baal is in part due to an inarticulate perception of form. Form and content are felt to be perfectly at one. The teacher's object is to render this perception articulate, so that it may bring forth more fruit in others. A great variety of books and passages will be required for this purpose, and the school library should be worked in conjunction with many of these exercises. Reprints are so cheap nowadays and the circulating system of Readers is becoming so general that there will rarely be any difficulty in finding copies of most of the desired passages. Observe, too, that the exercises may be distributed amongst the pupils, so that one may examine the "Pied Piper" (in the light of Sections 6-10), another "Lucy Gray," another "John Gilpin," and another the "Ancient Mariner." Creative self-expression requires individual freedom, although the results are to be shared in common. Suppose, for instance, we are taking the sections on the use of the first person in narration. A suggested exercise is that the boys should read Queen Elizabeth's letter to James VI defending the execution of Mary Queen of Scots, and should write the King's reply. This will stimulate imagination, and correlate the historical with linguistic studies, as well as provide an occasion for the direct use

of the first person. We need not limit the exercise to the document suggested. Balliol's answer to the summons of his overlord, Edward I, may be similarly employed, and we might even venture to adapt some of the correspondence between heads of modern belligerent states.

Narration as a rule employs comparatively brief and direct sentences. Circumlocution is fatal to the storyteller. But in description it is otherwise. There we have two great schools--what may be called the impressionist, wherein the description is etched in a few unforgetable strokes of the pen, and the other the school of loitering description, wherein the scene is elaborately depicted with great wealth of phrase and ornament, simple or complex. Hence in description the study of compound or multiple and of complex sentences is a fascinating requisite. We approach these in the "Practice of English" not through grammar, but through literature. We study some fine examples of descriptive writing by Dickens, Cowper, Wordsworth, and others. We observe the differences between painting and verbal description, and show the great advantage of the latter in being able to suggest and employ motion and time. Only then do we begin to consider the skeletal function of multiple and complex sentences. Such studies in description are also the natural occasion for considering the nature of simile and metaphor. The teacher should collect a series of fine images, memorable in sound, moving in feeling, and inspiring to thought. The scholar should be encouraged to do likewise, and we need not hesitate to praise any really good original imagery of his own. It was a girl of under eleven who in a recent L.C.C. scholarship examination wrote

that the sea washes away the ripples on the sand "like a mother charming away her child's frown with a kiss." ¹

In the final part of the book some attention is given to criticism. Before condemning this as premature the teacher should remember that boys and girls of thirteen or fourteen are just at the stage when they are beginning to challenge authority. They will not, and ought not, to remain too long in either a blindly obedient or a blindly idealistic frame of mind. Some guidance in the outbursts of criticism which are healthy and right at this period is therefore desirable. Once more, not repression, but expression. We shall not attempt too much here, and we shall avoid asking merely why such and such passages or books are preferred. But we shall ask them to select the actual verse, stanza, or paragraph that appeals, to compare two similar authors, to compare e.g. Hannah's Song with the Magnificat, or Moses' Song with that of Deborah. In these ways, then, we shall insinuate the rudiments of criticism, basing the work upon the implicit and inarticulate preferences of each child.

With regard to examinations, it may at once be said that the "Mother Tongue" series is not written solely to meet examination syllabuses, but rather to promote the child's true education. It will nevertheless be found that the "Practice of English" does contain all that is really wanted on the formal side for such an examination as the London Matriculation, while in addition the books keep steadily in mind the true office of linguistic study. The needs of the child, not of the examiner, these govern the method of the books, and not the child passive but the child creating and creative.

This was amongst my own batch of papers in 1916.—A. A. C.

THE MOTHER TONGUE SERIES

By G. L. KITTREDGE and S. L. ARNOLD.

Edited by J. W. Adamson, Professor of Education in the University of London, and A. A. Cock, Lecturer in Education in King's College, London.

BOOK ONE

LESSONS IN SPEAKING, READING, AND WRITING ENGLISH

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(Founded, 28th December, 1915.)

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- 2. To spread among parents and teachers a knowledge of the latest ideas in educational science which affect the training of children.

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LEAGUE OF PARENTS AND TEACHERS.

Many parent in India, and especially teachers, have long been aware of the pernicious and brutal practices adopted by schoolmasters to discipline the boys in their charge. Some of these practices almost pass the bounds of credibility and it is rarely that parents question or protest against any of them; on the other hand many parents acquiesce in them willingly, being partly guilty themselves in treatment of their children in the home.

The age of brutality to children is passing; there are new methods of education implying none of these horrors, and yet capable of training children to be self-reliant, manly, respectful and obedient. It is because the methods of education prevalent in India are fundamentally deficient, that teachers adopt brutalising practices to maintain discipline over boys.

The founders of the League of Parents and Teachers are determined that wherever possible a protest shall be made against the use of corporal punishment both in schools and in homes; they further hope to acquaint parents and schoolmasters of the newer methods of discipline, by publishing leaflets and pamphlets describing the experiments in education in Europe, America and India which involve no corporal punishment. Even already, here in India, in the schools

belonging to the Theosophical Educational Trust (now trnsferred to the Society for the Promotion of National Education) in Benares, Cawnpore and Mandanapalle, excellent discipline is maintained without the use of any corporal punishment; and Ananda College in Colombo, under the direction of its American Principal, Mr. Fritz Kunz, has become more efficient in every way since the abolition of corporal punishment of all kinds. It is obvious that what a few teachers have achieved can be accomplished by all, and that we need no longer presume that brutalising methods of corporal punishment are an integral part of modern education.

C. JINARAJADASA.

Dr. Fitch in his lectures on teaching says: "Do not let any instrument of punishment be included as part of the school furniture and as an object of familiar sight, or, flourished about as a symbol of authority;" and I will go further and say that corporal punishment should, never be resorted to in schools.

It alienates the feelings of simple affection and trust which must be aroused in the youthful mind. In the case of the parents these are, at least should be, natura and deeprooted, uniting him to his children, while between the teacher and the pupil they have to be created.

G. S. ARUNDALE, "Some Aspects of School Life."

VIOLENCE INFLICTED BY THE STRONG ON THE WEAK.

By Annie Besant.

(From New India, January 11th, 1916).

WE draw attention to the League of Parents and Teachers, founded in Bombay on December 28th, 1915. the objects and names of officers which we publish elsewhere in our columns to-day. One of its objects is the abolition of corporal punishment, and in this it should command the sympathy of all right-thinking people. Colonel Ingersoll remarks caustically on the cowardice and meanness of a great giant of a man striding up to a trembling pigmy of a boy, catching him up and striking him; and in truth there are few. if any, acts more cowardly than the striking of a little child. It is the acme of covardice to strike one who cannot strike back-a woman, a servant, a child, one who is smaller than oneself. The yell of the London street boy: "Hit one as is your own size," springs from a true instinct. To hit one's equal may be an act of brutality, but to hit one who cannot defend himself is despicable and mean.

It is not only the act of a coward, but it brutalises alike the striker and the struck, and is a fertile soil for evil seeds. It brutalises the striker, for to inflict pain deliberately on the helpless, against his will, s

a cruelty that nourishes the tiger latent in most at this stage of evolution, and it first produces callousness, and then pleasure in the infliction. We see this hideous characteristic in magistrates who themselves inflict the floggings to which they sentence men and boys brought before them, in Inspectors who order boys to be whipped in their presence. We have known an Inspector and his wife look on while boys were being caned for being late for school, a quite superfluous addition to the duties of the one, and an outrage in the case of the other.

It brutalises the struck by teaching him that blows are the proper expression of anger when a boy or girl smaller than himself, or an animal which does not bite or scratch, gives him offence. The beaten boy becomes himself a beater. Moreover the flogging frightens as well as hurts him, and to avoid the infliction of similar pain in the future he will lie and cringe, and flatter, and he becomes a timid little sycophant and hypocrite hiding hatred under a deprecating smile, and developing the vices of the slave. It destroys self-respect and thus opens the way to all the lower vices, for the boy humiliated in his own eyes and in the eyes of his school-mates has lost one of his best shields against baseness and servility.

The punishments in Indian Schools are peculiarly frequent and cruel; the schoolmasters, being constantly cowed by their superiors, seem to revenge themselves

on their pupils. Some of the cruelties related in Sardar Jogendra Singh's little book on Malabari should have consigned their perpetrators to the gaol, and here in Madras we have known a boy seized by the shikar and so brutally beaten that he was confined to bed for days. Public opinion does not ostracise the offenders, nor even empty their schools.

In the United States, where some respect for the dignity of the human being prevails, corporal chastisement is forbidden in schools. It is needless to say that no teacher worth his salt—except where public opinion traditionally upholds a small modicum of it, as vested in the headmasters of English public schools—would dream of resorting to it for the maintenance of discipline. A man who needs the cane to keep discipline has mistaken his vocation, and should be deprived of his teacher's certificate, for he is engaged in the manufacture of cowards and liars, and ought not to be supported by the State in that nefarious industry. A good teacher needs no whip, and the teacher who needs it should be turned out of the profession.

So we wish all success to this much-needed movement, and earnestly hope that its humane mission may be crowned with the triumph it deserves.

THE CHILD.

By Miss D. M. CODD.

HAVE you ever thrown yourself back in consciousness to the days of early childhood? To do so with a concentrated effort, and to do it as a psychological experiment, is to attain a sure and beautiful illumination, and the result of your experiment will be also an increased reverence for childhood and a deeper sympathy for the child-state. Children need sympathy if only because they live in a world different to our own and, however much they may be well or ill-treated, indulged or neglected, they still need sympathy because they are not wholly understood and are continually sacrificed to the needs and desires of their elders.

It is useful reverie to muse upon those first beautiful years of life, when your baby feet gradually acquired steadiness on the beaten tracks of home, when with uncertain focus you tried to associate with reality the strange objects surrounding you, and you repeated words without knowing whereof you prattled. Few can stretch the net of memory back into that sweet kingdom of baby-hood, and recall that true dreamland of the Soul, wherein it seems still to dwell, brooding only over that dawning shaft of mind which, with equal curiosity pokes a small finger into the water or the fire, or even into a little brother's eye. There would come a crow of

delight at a "p'etty f'ower," or mummy's gown, or the tinkle of toy bells, and tears like April showers at mummy's disappearance, or a cross look, or a dark room. But over and above these trifling manifestations of baby consciousness the soul, like a great brooding angel looks out from the dreaming eyes in a contemplation of love. To a smile it flashes response in a smile. to love it yields back love, in the midst of a fretful anxious word it gives a message of the Peace beyond, and in the midst of sordidness it breathes of beauty. That great Soul-being hovers round the baby form. while as yet the gates of the objective world have not closed round it to shut it out from its own world. That is why those first years of life are beautiful. If harshness, hunger or disease make them sorrowful, still the beautiful being knows not vet of hatred, and yields gentle submission to harshness and contemplates squalor with peaceful resignation.

But if only one here and there can snatch from the past few of those earliest experiences, many of us without much effort are able to recall the impressions of later childhood. In doing so, one may quite easily distinguish between the gradual stages of a developing brain-consciousness and an already existing developed soul-consciousness, a kind of supervising power, guiding the general trend of the child's nature and activities, while seeking through the brain and sense experiences to contact more and more closely the

concrete world in which it desires to dwell. This is not a mere mystical fancy, but a fact which each may prove for himself with sufficient effort. Grown-up people often think on the one hand that children see and hear the sights and sounds of the world around them as their elders do, they believe that children give a complete meaning to their words when speaking, and when they themselves address children they expect from them a clear grasp of their thought. On the other hand, they pay but slight attention to the emotions of children, and consider moral sense a thing to be inculcated by education; therefore they talk of the "formation of character." But we shall find, to the contrary, that whereas the child but slowly unfolds the power to think clearly and reason accurately, its character is a thing which pre-exists to birth.

In teaching, for instance, a teacher will often be sarprised at the inaccurate, and sometimes amazing impressions made by his words on the minds of the pupils. He may, perhaps, give a lesson on the Battle of Hastings, and succeed in getting thoroughly correct answers from his pupils, but were he able to put himself into their consciousness, he might find that the lesson contained for them little reality. He might find the deepest impression made by the fact that William the Conqueror fell face forward on the sand when landing. The pretended flight would perhaps appeal to the imagination and the use of bows and arrows.

Then there would be blurred impressions of Danes. Normans and Norwegians, etc., like differently coloured Noah's Ark pieces. It is easy to recall the pictures on one's nursery walls and remember the incongruous results of trying to associate certain objects with reality. One may recall Cinderella sitting upon the nursery clothes-basket, or little Miss Muffet with nurse's knitting hanging over her head on a bush, and one is unable to say even in after years what the artists may have wished to portray by the vaguely impressed forms. I remember learning the rhyme of "Ding, dong, dell, Pussy's in the well." which has remained associated in my mind with snow covered chimney-pots seen from the nursery windows. I had a vague idea that Pussy had fallen into one of them. Do we not all of us learn songs and verses in childhood of which we only unravel the meaning in after years. What do we remember of childhood's lesson hours? Of intellectually grasped facts very little. but some pleasing pictures such as Druids cutting down mistletoe, or Elizabeth as a vain queen with hair be-frizzed and a large stiff collar. We can also remember some well impressed words we committed to memory. such as: "William the Conqueror, 1066, William II, 1087, Henry I, 1100," or "Northumberland. Newcastle on the Tyne, Durham, Durham on the Weir." All the dates of all the kings and queens of England, and all the counties of England and their capitals followed, but those at least we remember,

some, perhaps, more, and others, perhaps, less. It is not surprising, then, if one finds in examination papers such answers as the following:

Wolsey was a famous General who fought in the Crimean War, and who, after being decapitated several times, said to Cromwell, "Ah, if I had only served you as you have served me, I would not have been deserted in my old age."

Or the following:

Keats wrote a savage criticism on Endymion which brought on consumption.

How, then, did we learn and grow minus our lessons? Did we not know the form and colour, and something of the nature of the objects round us? When half a life-time has elapsed, we can still remember the pattern on the carpet, the shape and colour of every chair and table and every ornament in our childhood's home. What numbers of blossoms, yellow, white, red and blue, of leaves, long and short, smooth, hairy, prickly, of birds and birds' eggs and nests, of which we knew the habits and seasons, though only a few of their names. One day we learned how the sun draws up the water from the earth to make the clouds, and the clouds let it fall again as rain, and delighted with our knowledge we taught it again. Children love to teach each other in this way, and to learn from each other.

They also take a keen pleasure in performing the duties which they see performed by their elders. Boys will help the groom to look after his horses, or the gardener to garden; and many a sermon is preached under the trees on a Sunday evening by a clergyman not old enough to attend evening service. Girls will watch the cook at her cooking and one day make cakes, or they watch the sewing maid at her mending and offer to sew on buttons. In this way, without books and without desks, without a frown or a cross word, children learn and teach each other with a keen delight in acquiring knowlege, and pride in increasing usefulness. This is the secret which Madame Montessori has fathomed, the secret of guiding and co-ordinating the natural faculties and spontaneous efforts of children to gain a maximum result in development. The need is for teachers who may check but not hinder, who will aid but not force, the child's intellectual development. But that is apart.

In all those out-reachings of the intelligence on the part of children, we see, not so much a growth as an unfolding of faculty, a gaining of power to observe, to memorise and to reason accurately, the power to associate the objective world with ideas, and the power to record in speech what is observed. This is not a growth but a process, just as it is a process to gain control of the limbs in order to walk. Nothing is added to the Soul but the power to live in a certain

world, a power shared in a lesser degree by the animals and plants. When the process has been passed through we do not find an equal result in all characters. They all went through the process, but while some assimilated prodigiously and rapidly, others remained dullards. Madame Montessori, by means of her method, produced results which enabled feeble-minded children to attain the standards of normal children. She did not say therefore: "The souls of these children are the same as those of normal children", but, on the contrary, she was persuaded that the method, if applied to normal children, would produce such results that the gulf between the normally intelligent and the abnormally dull would remain the same as before. The aim of education, then, is to discover the process or method by which the faculties of the child may develop to a maximum degree. Education does not "form" the character, nor add more than a little to its already existing qualities. It can aid or hinder the Soul in its power to express itself through a certain body, but the Soul is not made by any amount of education. If we consider carefully the characters of the children we know, we shall find them as completely formed as in any adult. A fully-grown man shows forth comparatively few soul qualities that were not equally present in his nature as a child. Some people think that children have a natural tendency to untruthfulness, but those who have to do with children know that some of them have a high sense of honour in early years. and often will it be found that the untruthful child has become so through fear. There are various factors which tend to strengthen or suppress the quality of honesty, and we need not consider them here; but as general rule children may start life with either an inborn honesty or falsity of nature. Education strengthens or suppresses either quality, but cannot generally be said to produce a radical transformation. There are children who are poets and lovers of nature. Λ man may be a recognised poet, but as a child he was none the less so really, and probably delighted to gaze from the nursery window at the falling snow or rain, and watched the swaying boughs of trees and moving clouds with passionate yearning or in dreamy contemplation. The thrill at sight of beauty was not less keen in the child than in the man. There is also the nursery devotee, whose life is irradiated by a deep devotion to some beloved one, and child's heart will almost break with a sorrow deep and lasting when one day the beloved is taken away by destiny. We should not speak lightly of these "childish emotions" for they differ in no way from the experiences of later life. Λ child can conceive at eight or nine years old a devotion as deep and true as that felt by an adult person, and often the burden of loss will be secretly borne, while the elders ask: "What ails the child? He is growing cross and moody," It is thus that the fancied superiority of the grown-up produces an estrangement between his world and child's, and chokes off the confidences of the latter. We have heard many times of the intellectual prodigies, who hug Greek Lexicons, and master the theorems of Euclid at an yearly age, and to the types of nursery humanity we might discuss there is no end. The thirst for knowledge, the capacity for love and the tendency to action, the love of nature, religious devotion, and also such traits as criticism, scepticism, nonchalance, appreciativeness and intuition, are not engendered in a single life-time, nor increased or diminished to any great degree during the growth from childhood to manhood.

A contemplation of our own childhood will help us to realize that this is not merely an intellectual theory but a fact. Looking back to our childhood's days, we may feel ourselves again within the limitations of undeveloped faculties and unformed reasoning powers, in a strange half-comprehended world, among elders who received few of our childish confidences, so little were they able to understand and sympathise with our experiences. Yet, in spite of those limitations, we feel aware that: "That was I", not I in the making, not less of me than there is to-day, not an inferior 'I', but I already made, complete, and equal to myself to-day. Even as between vesterday and to-day my nature has been in essence unaltered, so the greater Soul, which is I, has remained unchanged from then till now. there dawns upon the spirit the sense of having come from "somewhere" into this life though "why not knowing, nor whence," and the conviction that the Soul is not born with the body, nor grows with it, but pre-exists,

Our Birth is but a sleep and a forgetting. The Soul that rises with us, our life's Star. Hath had elsewhere its setting.

And cometh from afar.

The fact of reincarnation then becomes an illuminating possibility, for this Soul which we say "is born" may have been "born" again and again by means of other bodies, in order to gather wisdom and add to its powers in successive lives. That is why some Souls acquire certain powers rapidly, and others very slowly: that is why the same process of unfoldment, and the same method of education, will yield side by side a genius and a dullard; that is also why some children show forth a wisdom or sympathy greater than any evinced by their elders in years. As the relation of the Oversoul to humanity, in Emerson's philosophy, is the relation of each individual man's Divine Soul to his body and his personal activities. Bergson compares the mind of man to a great ship, of which only a small part like the thin-edged prow, can be focussed in his brain. This greater nature, which we call the Soul, while trying to find expression in its new body during childhood, is dependent upon the grown—up people around it, and greatly needs their help and sympathy. It becomes the responsibility and duty of the elders to give every possible help to a child, and to put him in the best way of acquiring knowledge of his surroundings and of developing those faculties which will be of use to him during his life time. But children are not to be considered as inferiors, nor are their needs and interests subservient to those of adults. In reality, they are of first importance, for in their development depends the future of the country and the future of the world.

On the other hand, we owe a great deal to children. We all know what their presence means in our homes, and we cannot fail to acknowledge their educative influence on adults. Children are fountains of joy. and are normally happy in all but the worst conditions. unless suffering from ill-health, and too often we accept the sunshine which they pour into our care-worn lives without gratitule; we accept their purity without reverence, and sometimes sully it with our own impurities; we offend that God—given sweetness and gentleness by rough speech and manners, and drive or away their confidence by conceited self-absorption. We meet their approaches with a "don't" and teach them to "be good", by which we mean, "be as little inconvenient to grown-up people as possible". Then the big angel folds his wings submissively, waiting his hours to soar. In the words of the Christ "Take heed that ye despise not one of these little ones; for, I say unto you, that in heaven their angels do always behold the face of my Father which is in Heaven."

THE INFLUENCE OF HOME AND SCHOOL ON CHARACTER.

BY DR. WALL MOHAMAD.

"I grant that the present age is one of learning,
But while knowledge waxes, understanding wanes;
A man can now count the stars in the heavens,
But fails to perceive the impure on his face."

(From a Malay Poem).

Only a short time ago, a speech delivered by a well-known Principal of a great College filled the Indian mind with indignation throughout the country. In the course of a man-to-man plain speaking, the said Principal tried to trace the course of the "crookedness" which was to be found all over India in the Schools and Colleges and very markedly in the Universities. His investigation showed that there is a spirit of intrigue rife in great many Indian houses and the Indian student frequently passes the earlier years of his life in an atmosphere which is saturated with intrigue, so that if a boy starts his school or college career without the first essentials of a gentleman it is not so much his own fault as that of his environment.

A good deal of indignation just and unjust has been shown in some quarters and the utterance of a well-meaning person has even been made the subject of a stormy debate in the council chamber. I do not hold a brief for the person who is alleged to have formed such an incorrect, uncharitable and unjustifiable notion

about the Indian homes. The above remarks may apply to the homes in the West as much as they do to the homes in the East. The only difference is that the west realised long ago that the training of children physical, moral and intellectual—was defective and in great measure owing to the fact that parents are devoid of that knowledge by which this training can alone be rightly guided. The West not only recognised this but has been taking proper steps to remove this defect. Think of the vast literature on the subject of "Home Education" and the existence of such organisations as the Association of Parents for the Study of Childhood, Mothers' Union, Parents' National Education Union, Home and School Association, etc., etc. That the subject is not confined to England only, may be inferred from the existence of an International Home Education Congress. During my stay in Europe, I had the good fortune of attending one of the above Congresses in Brussels.

The nature of its activities can be understood from the sections into which the Congress was divided:—

- 1. Pedology or study of the Infants.
- 2. Home Education: General Questions.
- 3. , before the school-going age.
- 4. ,, during the ,, ,, ,,
- 5. ,, ,, after the ,, ,, ,,
- 6. Study of Abnormal children.
- 7. Miscellaneous Works dealing with child-study.

The variety of the subjects discussed was astonishing Some of the topics of discussion were as follows:—

The suicide of school children, the provision of nurseries, the supply of pure milk, the care of the deaf and the dumb, the medical examination of the children, the continuation schools, character building and home, backward children, initiation into the mysteries of sex &c. &c.

Now what is the state of affairs in our country? The education of the people and especially of its younger generation is still in its infancy. The children of an extremely small section get a chance of ever entering a school and the school treats every child, weak or strong, good or bad, intelligent or backward in the same way, ignoring individuality and suppressing personality. The shocking state of illiteracy among the fathers and the absolute lack of knowledge and education among the mothers is responsible for so few children possessing educated parents capable of realising their needs. No one can live in an educational institution for a long time without realising that a large majority of our children are not "brought up" but merely dragged up without any care or attention being paid to The more progressive parents are apt to think that by sending their children to a school, they have ensured the future welfare of their offspring while the school master goes on exclaiming, "Oh! that children were born without parents."

O. W. Holmes on being asked when the education of a child should begin, replied, "A hundred years before its birth." He was evidently thinking of the influence of heredity on character and referred to the effects of good and evil being handed down to the third and to the fourth generation." There is, of course, a social and racial as well as personal heredity and the task of education is to provide for individual need and bring about a general improvement.

It is admitted that the first impressions are the most indelible and that they emerge in consciousness when all else in the mind is obscured; the impressions, the feelings, the images and the desires of early childhood from the warp and woof of the advanced, forms of mental life and affect the whole future development. It is easy to imagine the thousand ways in which the fundamental virtues generally supplied by nature in infancy, receive its warps and curbs and blows and stabs and so give rise to the crookedness which becomes so marked in after life. Psychology has clearly demonstrated that no childhood activities can glide off without leaving a trace in the development of the person, and influencing him for all future time.

Napoleon Bonaparte was accustomed to say that the future good or bad conduct of a child depended entirely on the mother. In the course of a conversation with Madame Compern he remarked: "the old systems of instruction seem to be worth nothing. What is yet want-

ing in order that the people should be properly educated? "Mothers." replied Madame Campern. The reply struck the Emperor. "Yes!" said he, "here is a system of education in one word. Be it your care, then, to train up mothers who shall know how to educate their children."

"She who rocks the cradle rules the world" and no wonder that a good mother has been called nature's chief d' aenvre. No doubt we are indebted to such mothers for the work done by most of its great and gifted men. But in a home full of superstition, illiteracy, disease, discord and ante-diluvian ideas, such mothers cannot and do not exist. The appalling poverty of the people and the harassing struggle to keep the body and soul together do not lead to a happy and bright home. The ugliness and discomfort blunt the sensibilities and lower the spirits while worry and hardship blight the future of the youth.

India is a country where universal marriage prevails. Every man must marry in order to beget a son who will perform his funeral rites and rescue his soul from hell. Parents are inspired either by religion or by mere custom and they often become fathers and mothers without knowing what they are about. They go into their office without any knowledge except that which is supplied by the chances of unreasoning custom impulse, fancy or accident "If a merchant commenced business without any knowledge of Arithmetic and Book-

keeping, we should exclaim at his folly, and look for disastrous consequences. Or if, a doctor began advising before studying anatomy, we should wonder at his audacity and pity his patients. But that parents should begin the difficult task of rearing children without ever having given a thought to the principles—physical, moral, or intellectual—which ought to guide them. excites neither surprise at the actors nor pity for their victims"—Herbert Spencer.

For the proper bringing up of children, a knowledge of the elementary principles of physiology, psychology and ethics is indispensable, and I submit that this knowledge is almost absolutely lacking in the vast majority of parents.

In a country where out of the females under five years of age, one in 72 is married, where $2\frac{1}{2}$ million wives under the age of ten and 9 million wives under the age of fifteen are tolerated under the benediction of religion and the blessing of the Society the conditions of a prosperous and enlightened India are somewhat remote. What sort of a mother can we expect a girl of 5, 10 or even 15 years to make?

Then consider another fact of still greater importance. The number of the literate males is only 149 per thousand and of the literate females, only 13 per thousand. In other words we have one literate female to every eleven males and literate in the sense that they

can read and write a letter. Thus 987 out of every 1,000 women go without even the most elementary education and driven by religion or blind social customs become the mates of perhaps equally illiterate men and the mothers of helpless children!

This contrast becomes still more appalling when we consider it from another point of view. The total number of females over 15 years of age who can read and write is now a million and a quarter while there are about 65 million married females aged 15 and over!. And these illiterate, ignorant mothers rock the cradle and nurse the future generations of India!

It does not require any further argument to show that the extreme poverty, the general illiteracy of men and women, the early marriage, the enforced widowhood and the joint family system are at the root of the evil and make our homes least suited for the proper training of the youth.

The future of a nation depends on the manner in which its youth are trained and educated. But the training of the youth depends not only on the school but on other factors as well. The school is by no means the chief factor in training—a far greater part is played by the family. We must not forget that the child is not handed over to the teacher as a blank page. On the other hand very often, the evil tendencies are already firmly rooted in the child's mind and it is

difficult, nay often impossible to eradicate them. Moreover, even during the school-going period the child is subject to the same evil influences as have produced those bad tendencies in him.

Man has been described as a bundle of habits and education as the imparting of good habits. We educate a person by training him to the habits of careful work, truthfulness, self-sacrifice, etc., etc. No teacher can succeed well if he finds that the child has already acquired bad habits owing to heredity, bad example or evil environment. "Habits show the way that they have come" and in many a case home is the real source of these habits. The teacher can only sow seed in soil which has either been well or ill-prepared and all the time that he is labouring for the good of the child, it is the home which must strengthen his hands.

Home is the place where a child must be prepared physically, mentally and morally to receive the best that is presented to him at school and to resist those temptations of every kind that a bigger world must perforce offer.

Physically considered, a child who has been badly fed and badly housed, will never attain to that condition of health which would have been his, had the right care been taken in infancy. We have unfortunately no system of medical inspection of the school-children and neither the home nor the school takes any steps to cure

existing defects or to prevent the future ailments and deformities. Think of the outcry raised by the politician educationist against the defective eye sight, the enfeebled constitutions, the ruined health and the high death-rate among the student community. The outcry invariably ends in demanding a lower standard of examination. They are apt to forget that the real causes are to be found in the home and in the ignorance on the part of the parents of the commonest laws of the life and in the social conditions of our daily life.

The character of a child is formed by example and not by precept—however convincing it may be. teacher may give the best instruction, teach the best precepts, but he cannot provide the best opportunities of putting into practice those precepts. Take the willpower of the children. The school offers very few opportunities of showing self-control. In the home, on the other hand, the parents have every opportunity of enforcing self-control in eating, and drinking, in work and play and thus strengthen their will-power. Jealousy. envy, wrath and anger are more common at home with brothers, sisters and other relations and even with servants, than in the school, where either there is no occasion for their display or the fear of punishment keeps them suppressed. A teacher is often deceived even in his knowledge of a scholar's diligence and intelligence. How can he know all the tendencies and inclinations of his many scholars?

Home is an ideal community representing all the complexities of social living in the world beyond. There you have the conflict of wishes and the possibility of a harmonious will, the demand on each for sacrifice for the sake of all, the hard lessons in self-control.

If children don't learn the art of social living in childhood, how difficult is the task of teaching them citizenship in adult years? What is a child to think, if he hears nothing at home but discontended grumbling, imputations of corrupt motives, ill-natured criticism of those in authority and is aware that the critic does not make the slightest effort to improve and control the state of affairs which he so bitterly condemns?

There is another very important subject which is utterly neglected in our homes and not even spoken of in the schools. I refer to the knowledge of the laws of our origin and being and their vital influence on character. In a country where child-marriage is a rule rather than the exception this knowledge is generally gained at an unripe age in a brutal fashion dealing a fatal blow to all that is noble and good in life.

In other cases, the knowledge is derived in a surreptitious way from evil companions and results in misery and disease. The time will come, when some well-wisher of the youth, leaving aside prudery and also modesty, would compel the parents-to perform this sacred duty of teaching the lessons of purity and selfcontrol and thus save the younger generations from endless troubles and misery.

Coming to the parents who belong to the class called. "educated" it is deplorable to find that most of them take practically no interest whatever in the children and shirk their duties and responsibility by seeking to do their work by proxy through school-teacher. expect too much from the school and by trying to shift the whole burden of the training of their children in manners and morals on to the teachers, neglect the home training. The parents forget that they form the real background of the school, and though home and school are two different spheres and have of necessity different duties to perform and different work to accomplish, no good results can be obtained unless the ideals are the same and unless there is a sympathetic attitude of mind between parents and teachers. At present there is no understanding between the two; as a matter of fact, they are drifting apart. The parents relieved of the routine of instruction, assume that the teacher is doing his duty and though acutely interested in the finished product. they often become indifferent to the detailed problems and methods of the school. Sometimes the parents even imagine that their interests are antagonistic to the ideals of the school and hostility, latent or active, develops. Unfortunately the ordinary teacher has often been compelled to say. "My business is to teach according to a certain syllabus and I have nothing further to do with my pupils."

Whenever a well-meaning teacher tries to take an interest in his pupils' general welfare, the parents come down upon him and tell him to mind his own business, i. e., teach according to the syllabus and don't bother about the character of the student. This attitude is observed in all places where Hostel system is being introduced and the teacher tries to mould the character of his wards. The outcry raised in the press and the utterances of the leaders, when the students go on strike—and they go on strike so often and so easily—require no comment.

Another obstacle in the way of this mutual understanding between the teacher and the parent is the existence of pseudo-educationists in our midst. These are laymen who in the leisure hours snatched from their work generally of a legal type take to education as a hobby and try to educate the public about their needs.

It is a great pity that one can't speak very highly of the teacher who is entrusted with the task of training and developing the young mind. He is in no remarkable way better than the average parent. He is poorly paid and badly housed. His education is often very defective and he is often unambitious, unimaginative and destitute of individuality—a mere mouth-piece of the syllabusridden system behind him. He has neither leisure for self-unprovement nor time for paying individual attention to his pupils.

It is carrous to note that Indians.—Mushims and Hindus alike --have always in days gone by, shown the highest revercare, respect and dayorion to their teachers, and have proced the teacher even higher than the father; yet may a-days, their status is extremely low and neither the importance of their work, nor the services they are readering are recognised.

There is a be no political advancement without social progress and the surest sign of social progress is increasing interest in the generation that is to come. Our leader are established prepare ourselves for a glorious futures Let a scales at once that no subject is more worthy of our attention than the development of the young mind and the improve uent of the home influences which are of greater importance than the school education. Let us see that the parents recognise their duties and owing to ignorance or complex and insistent economic needs of the motern household, they do not give up their educational functions. Let us improve the status of the teachers and give them their due. Let us take steps to bring about an understanding between the teachers and the parents - this will bring home to the parents, a more acute sense of their own responsibility in the school life of their children--and, on the other hand, teachers will find real assistance in getting nearer the parents and learning their points of view.

Literature

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LUAGUE OF PARENTS AND TEACHERS.

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SICRETARY,
PROPESSOR R. K. KULKARNI,
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DISCIPLINE WITHOUT BRUTALITY.

"The whole idea of what is called 'punishment' is not only wrong but foolish. Instead of developing fear and dislike in the characters of the boys, the wise teacher will gain his ends by calling forth from them love and devetion, and so will strengthen all that is good in them, and help them on the road to evolution."

Education as Service.

Published by

The League of Parents and Teachers,
Advar and Gwalior.

1917.

LEAGUE OF PARENTS AND TEACHERS.

(Founded 28th December, 1915.)

OBJECTS.

- 1. To bring about the abolition of corporal punishment both in homes and in schools.
- 2. To spread among parents and teachers a knowledge of the latest ideas in educational science which affect the training of children.

OFFICERS.

President, - Dewan Bahadur T. Sadasiya Iyer, Justice, High Court of Madras, Vice-President, -- C. Jimarajadasa, M. A. (Cantab.), Advar, Madras, G. S. Arundale, M. A., LL. B., F. R. Hist. Soc., sometime Principal, Central Hindu College, Benares. Miss K. Browning, M. A., Principal, Women's College, Benares. F. L. Woodward, M. A. (Cantab.), Principal, Mahinda College, Galle, Ceylon. T. R. Pandya, M. A., Ph. D. (Columbia), Principal, Male Training College, Patan. Baroda State, and others.

Secretary, -R. K. Kulkarni, M.A., LL, B., Professor of History, Victoria College, Gwahor, C. L. Assistant Secretary, -S. V. Khandekar, Adyar, Madras.

Membership in the League is open to all, and is not limited only to parents and teachers. It will however be understood that whoever joins not only sympathises with the objects of the League, but will personally refrain from inflicting corporal punishment on children in the home and in the school.

There are no fees or dues, but the Secretary of the League will gladly receive donations to cover expenses of publication of leaflets and pamphlets to further the objects of the League.

For further particulars apply to the Secretary: Prof. R. K. Kulkarni, Victoria College, Gwalior, C. I.

DISCIPLINE WITHOUT BRUTALITY.

The first pumphlet of the League of Parents and Teachers brought to light the enormous amount of harm done to children at home and in schools by the barbarous custom of corporal pumishment. This pamphlet sets forth some concrete cases of discipline maintained in schools by the new mechods which is one of the objects of the League to advocate and spread. The deponable system of crammant, which obtains in so many of our educational insufations and the increenary way in which the teachers regard their avocation, have used in the comparative neglect of what might be called the heare aspect of the profession.

The teachers are so much a customed to getting things done by coercion and through fear that they have torgotten the power of love as a factor in education. They are coming in tather slowly as members of the League because they fear that once they bind themselves to refrain from authering corporal punishment, it would be difficult for them to do their duty in the school. It is no doubt hard for grown-up people to give up their old habits of thought and action—especially if they have no idealistic tendencies in them; but equally hard is it for them to appreciate the value and importance of a life

of self-control, patience, discretion and love unless they definitely resolve to dispense with, not only the old brutality of the cane, but all forms of coercion. All idea of punishment must be dropped before the mind can fasten itself on the ideal of service and self-sacrifice and before it can be realised that the "true teacher exists to serve."

The Principal of an important school has entered a sincere protest against the confusion, as he thinks, made by the League between "vindictive savagery" and "reasonable corporal punishment." He defines the latter as "a reasonable, but limited number of strokes with a suitable cane across either the back (very rarely) or the buttocks," A Principal who brushes aside the question of the "dignity of the human being" as regards "school boys during the present era" cannot know how bitterly Indian boys resent the exposure of the buttocks. It is a most abhorrent thing to them, a humiliation worse than death. There are eases of strong and robust boys, who have not only refused to yield to the indignity, but have vigorously and physically resented the aggression to such an extent that the Principal has been humiliated in the eyes of the school instead of the defaulter-a thing in itself bad for the school, its Head, and especially the boy, who was to be corrected. Thus, at times, ends the method of physical violence in a total defeat of the authority. The teacher's superiority is not physical, nor is the body of the boy to be operated upon

for the removal of a mental or moral defect. Power is to be used, not to frighten and to deaden, but to awaken and enliven. The true teacher "stimulates by a high example and rules by the Sceptre of love instead of by the rod of fear."

"I would ask" continues our objector "any honest and intelligent man to examine any or all of the English public schools, where corporal punishment, sane regulated corporal punishment, is the rule and to say if the results there are as stated in the 2nd paragraph of Pamphlet No. 1. "Honest and intelligent men" overridden by convention and hypnotised by a custom, having its origin in the Monkish asceticism and strengthened by Puritanical brutality cannot see the evils of the system. But a candid and clear-eyed reformer like Thring* tells us that these English Public School boys regard the masters as their enemies and "in an enemy's country all things are fair and war knows no nice distinctions. In the boy idea there have been two rival powers side by side, masters and the boys, with divided interests; and school life, therefore, has resolved itself into a match between two bodies, in a sort of Spartan fashion, power on one side, endurance and cunning on the other......how absurd, how pitiable this state of warfare is......The marvel is how this can be considered a training for true life."

^{*}Education and School, Chapter III.

Our Dissenting friend justifies corporal punishment on Physiological grounds as a part of Nature's plan of education. "Why have we special nerves for pain if they are not to be of some use to us? A burnt child dreads the fire. A child picks up a bee which promptly stings him; in future he takes care not to be too free with the bees."

By the same reasoning, a teacher who cares for his power only beats the child and the child in future takes care not to be free with the teacher. He hates him as he hates the bee and ceases to open his heart to him and thus becomes a hypocrite.

The teacher is not an automatic, blind, mechanical force in nature to react on the child with pain whenever unguardedly approached. He is rather the guide, an outer representative of the imer voice in the child, which tells him to keep away from dangerous courses. His duty is to advise, to warn, to make the boy see clearly the consequences of his wrong action, to bring his superior will to bear on the question, not through the cane but by his powers of imagination and persuasion. If the boy still errs and suffers as a natural consequence, the teacher or parent is not to complicate matters further by his rudeness, but gently to impress upon the boy the rationale of the thing so as to make him see with the eyes of the elders.

In the course of Nature brutes learn through painful reactions; and so does man too, more quickly, perhaps,

because of the reasoning power which is his special attribute. The teacher's work consists in developing this power of reasoning and self-control; under no circumstances is he justified in taking Nature's law into his own hands to inflet pain deliberately upon another human being. In the interest of his own evolution he must note that it is—

"Intentional cruelty to purposely give pain to another living being; and that is the greatest of all sins,—the work of a devil rather than a man." The use of the cane must be classed under this. We must also include all words and acts intended to wound the feelings of the boy and to hurt his self respect. In some countries corporal punishment is forbidden but in most it is still the custom. Many school-masters try to excuse their brutality by saying that it is the custom; but a crime does not cease to be a crime because many commit it. Karma takes no account of custom; and the Karma of cruelty is the most terrible of all. In India at least there can be no excuse for such customs, for the duty of harmlessness is well known to all."

The following warning of Mrs. Besant cannot be too frequently repeated:—

"The child who is punished by violence is morally injured as well as physically hurt and frightened. He is taught that the infliction of pain on another is the

Education as Service.

proper way of showing displeasure with one weaker than himself and he becomes a bully to smaller children. His resentment blurs any possible sense he might otherwise have had of his own wrong-doing and the seeds of revenge are sown in his heart. If naturally sensitive to pain, he becomes deceitful, lest a fault should bring down on him a blow. Untruth in a child grows out of lack of understanding or out of fear: and punishment bewilders in the first place, and increases fear in the second. A child's faults for the most part can be cured by the opposite virtues in his elders and by their showing him respect and trust. They should take it for granted that he has done his best, should accept his word unquestioningly, should treat him honourably as being himself an honourable person. A child's respect must be never dutraged; even if he lies, he must be trusted over and over again till he becomes truthful."

We would ask our friend and all others who are unable at present to give up the orthodox advocacy of corporal punishment to read the extract from William James, the world-famed psychologist and to study carefully Mr. Arundale's Scheme of dealing with individual boys and practise it in order to develop their Love Aspect.

R. K. KULKARNI.

^{*}George Sidney Arundale, his life and work in the Central Hindur-College, Benares, P. P. 67-93.

THE BALKY WILL.

The teacher is often confronted in the school-room with an abnormal type of will, which we may call the "balky will." Certain children, if they do not succeed in doing a thing immediately, remain completely inhibited in regard to it; it becomes literally impossible for them to understand it if it be an intellectual problem, or to do it if it be an outward operation, as long as this particular inhibited condition lasts. children are usually treated as sinful, and are punished; or else the teacher pits his or her will against the child's will, considering that the latter must be 'broken'. "Break your child's will, in order that it may not perish." wrote John Wesley. "Break its will as soon as it can speak plainly or even before it can speak at all. It should be forced to do as it is told, even if you have to whip it ten times running. Break its will, in order that its soul may live." Such will-breaking is always a scene with a great deal of nervous wear and tear on both sides, a bad state of feeling left behind it, and the victory not always with the would-be will-breaker.

When a situation of the kind is once fairly developed, and the child is all tense and excited inwardly, ninteen times out of twenty it is best for the teacher to apperceive the case as one of neural pathology rather than as one of moral culpability. So long as the inhibiting sense of impossibility remains in the child's mind, he will continue unable to get beyond the

obstacle. The aim of the teacher should then be to make him simply forget. Drop the subject for the time, divert the mind to something else; then, leading the pupil back by some circuitous line of association, spring it on him again before he has time to recognize it, and as likely as not he will go over it now without any difficulty. It is in no other way that we overcome balkiness in a horse; we divert his attention, do something to his nose or ear, lead him round in circle, and thus get him over a place where flogging would only have made him more invincible. A tactful teacher will never let these strained situations come up at all.

You perceive now, my friends, what your general or abstract duty is as teachers. Although you have to generate in your pupils a large stock of ideas, any one of which may be inhibitory, yet you must also see to it that no habitual hesitancy or paralysis of the will ensues, and that the pupil still retains his power of vigorous action.

-Talks to Teachers by William James

"The less they have in themselves, the more should their environment give them; the less they are able to claim by strength, the more should they be given by the love that watches over them; for that is the rule of the family; and it ought to be the rule of the school as well."

A TALK WITH DR. ARMSTRONG SMITH,

PRINCIPAL, GARDEN CITY THEOSOPHICAL SCHOOL, LETCHWORTH.

"One of our principles, in all our teaching, will be * to study the natural tastes and proclivities of the children and not to seek to press them along lines for which they have no aptitude. Indeed, wherever such a course is consistent with the requirements of a sound education, we shall cut out from a child's curriculum any subject which it dislikes and for which it has no bent at all. Naturally, this will not be possible with all subjects, but it will be with others. You see, as Theosophists, we believe that every child has a long past behind it and that there are already latent within it certain strong tendencies brought over from that past. These we seek to realise, in order that the child may have freedom to develop along its own path; and that is why we are against forcing it to go along lines which are obviously uncongenial."

Dr. Armstrong Smith then went on to speak of what will perhaps strike the reader, at first sight, as rather a startling innovation.

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"We shall not have examinations at the end of every term, as is usually done in schools," explained

the Principal. "We shall have them when the children themselves wish to test their knowledge. Moreover, the results of the examinations and the percentage gained will not be publicly announced, but will be a private matter between teacher and pupil. In this way we hope to do away with the spirit of competition, without destroying any of the keenness and stimulus to effort, which an examination should provide. For the fact that the child himself asks to have his knowledge tested will make him anxious to do well."

"Then you will have no prizes?"

"No, the reward for having done well in any subject will be the privilege of being allowed to help some one else who is backward in that subject."

But later on, I suppose, you intend to send your pupils out into the world to take the ordinary competitive examinations?"

"Of course we do. We fully realise that at a given time, we shall have to start cramming our pupils for examinations of one kind or other. It is not part of our intention to turn out cranks or faddists or prigs. We want our children to go out into the ordinary life and be ordinary people. If they wish to make money in business, let them do so and help the world in that way. One thing we recognise as essential, and that is that they must be capable of earning their own living.

And this, of course, means the passing of examinations; and examinations, in their turn, mean a certain amount of cramming. But we propose to postpone this cramming process until it becomes imperatively necessary and to spend our energies, during earlier years, in developing their powers of concentration, and of memory. For if this is carried to a sufficient point, the subsequent process of cramming will be harmless, and even pleasurable."

" How do you propose to do this?"

"By the tray." We started this morning with a tray with eight things on it. We wish gradually to train the children to such a quickness of perception and retentiveness of memory that, after one glance at the tray and its contents, they shall be able to remember the names of the objects, their relation to each other on the tray, and their detailed appearance (i. c., marks, dents, smudges, etc.), and to guess their length, breadth and height, and their weight. It is wonderful how rapidly children can be taught to excel in this sort of thing. We shall do it every day, as long as the school lasts, and you can imagine that, at the end of a considerable period of this kind of training, a child can hardly fail to be well equipped for the special effort of preparing for an examination. We shall have, of course, a corresponding method of eaural training, which will consist, at first, in reading one verse of poetry very

slowly once through, and, then seeing who can repeat it, and afterwards going on by degrees to two or more verses. This we shall do daily. The principle which we recognise very strongly, all through this is that, if you train the faculty, everything else follows. I ought to mention, by the way, that until the children are old enough to go in for examinations, they will have no home work. All preparation will be done during school hours."

"You are anxious not to over-tire them?"

"Yes, it is a strong opinion that, when a child leaves school in the afternoon, all thought work should be put aside till the following day. Home work, as it is ordinarily done, is responsible for a great many unnecessary headaches and a great many cases of unnecessarily strained eyes. And even where it causes no specific malady, it has often the effect of dulling the brightness which is essential to all successful school work. You cannot do much with a tired pupil. This we recognise so clearly that we intend to have a lounge at the back of a class room, so that any child, who feels tired, may leave his desk and go and sit back against the wall."

"Do you intend to have any special system of discipline."

"Our system of discipline," said Dr. Armstrong Smith, with a twinkle in his eye, "will be to have no discipline. But please understand this does not mean no discipline at all. What we want is that the children should discipline themselves. How? By explaining to them the reasons why they should do the thing, and so enabling them to see the point of view of the teacher. The fault of most of the discipline at schools is that it merely consists of a series of commands and prohibitions, of which the grounds are never explained; consequently however excellent the rule may be in itself, the child himself is not enlisted on its side."

Shortly afterwards there happened to arise a merry, but somewhat turbulent clatter, which continued for a minute or two, outside the door of the room in which we were sitting.

"I will show you what I mean about discipline," said Dr. Armstrong Smith, as he disappeared from the room.

In a few moments the completest silence reigned without.

"How did you manage it?", I asked the Head master on his return.

"I simply asked them quite gently whether they really wished to prevent us from working in here, and naturally when it was put to them, they warmly disclaimed any such intention. Nothing will influence

them to make a noise now; whereas, if I had simply ordered them to be quiet, the same outward result might have been brought about, but without the same spontaneous inward assent and co-operation. That is what I mean by the children disciplining themselves."

"Have you no rules then?" I asked.

"As a matter of fact we have two," replied Dr. Armstrong Smith, "One for pupils and one for teachers. The rule which is given to all the children who come to the school is this, Never mention anyone's name without recollecting whether what you are going to say is true and kind. This rule applies both in school and out of school. It is the only rule we make. rest the children will make for themselves. The rule for teachers is on somewhat different lines. It is this: whenever convenient and possible, no question, seeking information, from any of the children, is to be directly answered, but they are to be taught to think it out or look up the answer for themselves. I think you will see the purpose of this. When I was studying the methods of Normal Schools in Chicago, I never heard a direct answer given to such a question."

AN IDEAL BOYS' HOME IN THE SLUMS.

No rules, no regulations, no prohibition and no corporal punishment. This, says the *Daily Sketch* of July 22nd, is the delightful system on which a lady at High Wycombe is running a home for homeless boys of all ages from five to fifteen or over, drawn from the worst surroundings in slums of big towns.

There never was such a happy, harmonious home. "Don't do that!" "You mustn't go in there!" "Why?" and "Why not?" are seldom heard.

The results are wonderful. Things get done and obedience and order seem to come naturally from the least hopeful material.

Each boy's individual inclination is consulted, and he is trained in a skilled trade and kept at home till he can earn his own living.

Miss Wright's latest triumph has just been achieved.

A boy came to her at the age of eight with an absolutely ungovernable temper. He flew into rages every day, and tore his clothes to ribbons and smashed the furniture. Miss Wright tried to develop his sense of humour, and made him laugh when he wanted to include in passionate outbursts.

She also trained his aptitude for drawing. At fourteen he showed great skill and originality in designing. He was apprenticed to a firm who made decorative works of art, and at twenty was made manager of the firm. Now, at twenty-one, he has just been taken into partnership.

Miss Wright has a big house, and a big garden, and a big family of sixteen boys. They all live together just as if they were at home, and she is "mother" to them all.

The words Orphanage, Institution, or Home (with a capital H) are taboo. The boys are brought up to look on each other as a big family of brothers. The younger ones go to the elementary school; one is going to the grammar school; two are apprenticed in the town. When they get home they go scouting, or to the pictures, or run errands, or garden.

At present they are all sleeping out in big tents on the lawn. Miss Wright, of course, sleeps out of doors, too.

Her "children" are constantly writing to her of their adventures in foreign lands, and come back "home" for holidays. One boy was sent to a farm in Manitoba. There he found a brother who had disappeared many years before, and who persuaded him to go out west, where he got stranded. He "tramped" back 1,000 miles across Canada to the friends he had started with, and asked them to take him back. Another is in a regimental band at Khartoum; another at a motor garage in Winnipeg. Others are dental mechanics, cabinet-makers, engineers.

Miss Wright informed the *Daily Sketch* that she had only found it necessary three times in twelve years to administer a whipping* to any boys. For minor offences boys are sent to bed; sometimes they are sent to Coventry.

-The Herald of the Star.

The most important qualification in education is Love. "He who has forgotten his childhood and lost sympathy with the children is not a man who can teach them or help them."

This love of the teacher for his pupil protecting and helping him, will bring out love from the pupil in turn, and, as he looks up to his teacher, this love will take the form of reverence. The love of the boy to the teacher will make him docile and easy to guide, and so the question of punishment will never arise.

-Education as Service.

^{*} Experienced teachers and guardians who keep their minds open to new ideas have admitted that they took recourse to the orthodox weapon of physical violence when they were puzzled as to what step was to be taken to solve the riddle of the box's balky will. Instead of justifying "moderate caning" as a necessity in some rare cases, they frankly confess their inability to approach the box-from the right angle. After all, is it not One Divine Life that is throbbing in the teacher and the pupil alike? Can anything be too hard for it?

WHERE RUSSIA SCORES.

It is widely known that Russia has set an example to the rest of the world by her teetotalism. Not so known is the fact that in all her schools corporal punishment is never administered and, in fact, is prohibited. Mr. Fraser, a trained British observer of Russian life, says in his latest book, Russia of To-day, that "the worst punishment that can befall an obstreperous youngster is to be suspended from attending school." How we wish little boys in India were rid of the dreaded cane, not to speak of other forms of punishment that never come to the light of the Government Inspector's eyes! The author says that "fearing no consequences, the Russian lads lead their masters a fine dance." We believe that is so much to the good of the masters, and not half so bad as the masters tyrannising over the boys. However, we may be sure it will only be a transitory evil.

-New India.

"Every child born has a right to develop to the full all the qualities, which he brings with him into the world. For the grown up men and women, duty is the binding law of life. Children and animals have rights that ought to be everywhere recognised in any society that calls itself civilized, for it is the weak that have right, the strong have duties; the weak have claims upon us, the strong have responsibilities."

-Mrs. Annie Besant.

"DISCIPLINE IS DEAD."

"STRANGE SCENE IN A SHEFFIELD SCHOOL."

"But what about discipline?" I asked, "Oh, hang" discipline. What we are doing is better than discipline.

I had dropped into one of the Sheffield suburban schools. In the big central hall, where I had expected to find the stillness and emptiness of night, boys were all over the place. A smell of glue was in the air. On the desk I saw two glue-pots simmering over two small gas fires. Desks were arranged across the hall. Boys were as busy and cager as though in the midst of a game.

I stood by and watched. There was a new spirit in these boys—a restless spirit if you like, but also a something which I had never associated with schools. It recalled a morning I spent with an open-air class in one of the London parks last summer. One of the things that made me marvel there was the fact that the children were not afraid of the teacher. It was the same here.

See what happens. A boy wants something. He does not rise timidly in his place and wait until he catches the eye of his master, as I remember having to do. He does the most natural thing in the world. He just fetches it.

The Head master was in the midst of the boys, so absorbed in what was going on, that he did not see me for some time. But I saw him: and I saw that when a boy was in trouble with what he was doing he went straight to him, explained his difficulties, received the help he wanted, and went back to his work.

THE NEW DISCIPLINE.

The teacher was not watching the boys as though they were little prisoners—as I remember seeing warders watch convicts in the great bootmaking and tailoring shops in the Dartmoor convict prison, to stop every attempt at conversation. He was more usefully employed. What if the boys did talk? As a matter of fact, there was plenty of talking. Boys were appealing to one another, and were helping one another—not copying from each other, but each giving the other the benefit of what he knew.

It was all so natural. That was the surprising spirit of the place. School used to be the most unnatural place in the world. That is why boys hated it. Here they were not in perpetual terror of punishment—as was the case in schools I remember. They were themselves. Therefore, they were not watching for opportunities to steal a minute's relaxation. They were relaxed all the time. If an idea came into a boy's head that simply would not wait for expression until playtime; he expressed it, and no punishment followed. Why should ideas mean punishment?

"But what about discipline?" I asked, when at last the Head master detected my presence. For in my school days discipline was the god all teachers worshipped—because all inspectors worshipped it, and the Government grant depended upon it. Every other failing could be pardoned so long as the boys sat rigidly still, heels together, and toes turned out, eyes all looking the same way, arms all folded exactly alike—so long as the shadow of the master and the cane had completely destroyed the free boyish spirit of the youngsters.

" Discipline is dead," he added.

I expressed my amazement in suitable terms.

٨,

"Yes, the discipline you knew is dead—at any rate so far as this school is concerned. We have discovered a new discipline. The discipline of stupid suppression has been succeeded by the discipline of free expression. The boys are occupied. We give them intelligent work to do. Let me show you what we are doing. Then you will understand."

They were making things—useful things. Here was a boy making a big blotting pad, with all the smart finish, but with ten times strength, of the blotter you could buy in a shop. Every detail had been first drawn to scale (a practical drawing lesson, far more

valuable than the old drawings which never seemed to lead past the wall of boredom); then each part had been cut out; the coverings and edgings had been worked up, the little pockets made; and you had an article the making of which had opened barn doors of possibilities for the boy.

Another boy is making a picture frame. He has brought his own picture from home. He looks dull and stupid—one of those poor mortals handicapped from birth; born always to serve. But life has become really interesting for him. With the old cramming everlastingly-the-same lessons, he would have been in trouble all the time. Here there was a new light in his eye. He was doing something, seeing bits of things grow into a complete article beneath his touch, seeing a new result every minute from his education.

Other boys were book-binding. They had binder's frames, made by themselves (!) and were stitching up magazines for which they made strong, half-bound covers. Notepaper stands, little cabinet cases, all sorts of useful articles were being made. No two boys were doing the same thing. They were doing the same sort of thing; but each boy had to express himself in what he was doing.

I marvelled first at the skill the boys displayed, and then at their enthusiasm. They wanted no driving.

The cane could be burnt. There was no need to authorise assistants to punish. They were all partners. The old spirit of antagonism between master and pupil had disappeared. So keen were they, that when play-time came they did not hurry out. They stayed to complete what they were doing! Some did not go out at all. As partners they were free to please themselves!

There was one class, in one of the class-rooms, without a teacher. I went along alone to see what was happening. I confess that I should have hesitated, if someone had told me, to believe what I saw. They were working as steadily and well as though the teacher had been there!

With an occupation of this kind the work creates its own discipline. This was surely the most telling fact of all. The Head master could trust a class of boys to go on with their work alone; and they went on without a monitor or anyone to stand before them as the emblem of punishment. If a boy was in doubt he did as the boys in the hall did—he carried his difficulty to the Head master.

"WHO TAUGHT YOU?"

Here was another surprise. "Who made you a book-binder, a picture-frame maker, a cabinet-case maker?"

"Nobody. We have just unravelled all the mysteries together. We have pulled old things to pieces and have built up new things on their ruins."

Only teachers with vision, enthusiasm, and a capacity for doing things will take up this new education; but as young teachers come to the front such work ought to become the rule rather than the exception.

-The Herald of the Star.

"Children are very eager to learn, and if a teacher cannot interest them and make them love their lessons, he is not fit to be a teacher and should choose another profession."

"Those who are mine love to teach and to serve. They long for an opportunity of service as a hungry man longs for food, and they are always watching for it. Their hearts are so full of Divine Love that it must be always overflowing in love for those around them. Only such are fit to be teachers—those to whom teaching is not only a holy and imperative duty, but also the greatest of pleasures."

-Education as Service.

METHODS USED BY MR. FRITZ KUNZ,

PRINCIPAL, ANAND COLLEGE, COLOMBO,

CEYLON.

I have before me an able comment by an able educationist on the objects of the League of Parents and Teachers. The astonishment of the writer at finding that the brutality in schools of India is so wide-spread is a credit to his own attitude and methods; but it also shows his lack of touch with this phase of school-boy life. I have forwarded to the Secretary of the League a set of manuscripts setting forth the incredible harshness visited upon children in Ceylon; only in the stories of Dickens can a parallel be found in England. These things exist and of that let there be no question. What then follows is that we must educate the ignorant teacher and we must give him a method other than the cruel ones he employs.

Without going into the philosophy and psychology of the maintenance of discipline, and without attacking the policy of "moderate caning," I propose to set forward briefly the methods we use at Anand College at present. When I came here as Principal nearly every master taught like a slave driver, with a cane or foot-rule or yard stick or book in his hand. On the

first day of my arrival I saw a master strike a boy flat on the ear with a book that weighed about a pound; I need hardly say that this teacher left us shortly after! My first move in the first meeting of the masters was to say that I disapproved of all corporal punishment. and that the amount was to be reduced. After a few weeks I issued a mandate that no boy should be corporally punished without my permission. Two transgressions of this rule gave me the opportunity to say that I would immediately dismiss any member of the staff who struck a boy—even a cuff in half impatience. I said nothing about the complete abolishment of corporal punishment and it was supposed by the men that caning would be done in the office. I did not erase this erroneous impression, for the idea would have grown up amongst the men that discipline was at an end; and by the inevitable laws of "mob psychology" it would have been! Instead I had offenders sent to me. Now anybody who is not utterly Olympian, who remembers his boyhood, knows how much more terrible it is to face the Principal alone in the Office than to be struck with a cane before the whole class. boys will weep when their conscience is aroused, but only laugh at the lifted stick. My doctrine is well expressed by one of England's greatest educationers, Dr. Thomas Arnold of Rugby, who said in one of his letters* "I believe that boys may be governed a great

^{*} To the Rev. F. C. Beachstone on September 28th, 1828.

deal by gentle methods and kindness, and appealing to their better feelings, if you show that you are not afraid of them: I have seen great boys, six feet high, shed tears when I have sent for them up into my room and spoken to them quietly, in private, for not knowing their lesson, and I found that this treatment produced its effects afterwards, in making them do better."

The school went on swimmingly under these circumstances in spite of the fact that it contained, from old days, some pretty hardened sinners. We intentionally let it go on without the institution of any more drastic punishment than detention in the evening or the occasional conference with the parents of difficult boys. Presently an episode occured, as will occur in any school, where the authority of the master was utterly defied. I came down upon the offenders very heavily and publicly expelled the ring-leaders in a mise en siene of designed solemnity. With this single exception there has not been the slightest difficulty in maintaining a very high level of prompt and full obedience. The spirit of the school is heartily against rebellious boys and the influence of carefully chosen prefects is profound. As there are 350 boys in the College I may claim with justice that the abolition of corporal punishment here is completely justified.

The College is administered in a very business like manner; and among other things there is a card catalogue on my desk containing a fairly complete record of every boy his name, address, parent's name, address and business, the boy's age, attendance, reward and marks, etc., etc. When I have a culprit appear before me I draw out his card and consult it before I speak to him. If I see upon the card a note of previous misdemeanors I talk accordingly. Perhaps I refuse* to speak to him or admit him to school until I have seen his father: thereby putting pressure upon the boy from two quarters. If he cannot be brought round by a combined exercise of pressure in this way he is put on probation and forbidden the play-grounds, or the use of the Library, or to go on school journeys with his fellows, or struck from the cricket eleven, various weapons are at hand for different kinds of boys-and finally, after long observation, the incorrigible may be dropped. There have been very few such cases in my experience: for we find that nearly every boy can be cured of his thoughtless pranks if sufficiently carefully studied. One illustration will suffice for this by way of conclusion.

^{*}Dr. Armstrong Smith's way of treating children under him in cases like these is to tell the child that he is sick and unfit to mix with other children till he is whole. The child thus detained and kept in the immediate contact of the Principal is treated with utmost kindness and care. But after some time, he likes to go back to children and when pressed to stay till he should be quite all right, he begins to cry, says he is sorry and would not do the thing again. When the Principal is satisfied that the child has seen his mistake clearly, he lets him go.

There was a boy in Standard VI who was very troublesome to the master, not only on account of mischief but because of bad work. He appeared before me two or three times for a variety of reasons and I then called in his father. It transpired that this lad was just as full of boisterousness and small misdeeds in his home life as at school. I then got his father to permit him to be a Boy Scout and persuaded the Scout Master to start the boy out to gain proficiency badges, first of all he tried for the gardening badge. The lad was fired with eagerness and he worked up a considerable area of the school compound for gardens, labouring like a cooly in the hot sun and at all hours of evening and Saturday. He literally exercised his own evil spirit! He won the gardening badge after some weeks, and during the whole of that time there was not the least trouble with him; nor has there been anything of the former variety of disobedience to the present day. that he suffered from was a bounding energy, and his master had been unable to diagnose the complaint.

FROM MR. ARUNDALE'S NOTE-BOOK.

Be careful to distinguish ignorance from deliberate impertinence. Few students care to be impertinent but many are ignorant.

* *

Try to remember that most selfwilled and obstinate students are also affectionate, if rightly approached.

A student for whom you feel much sympathy does not necessarily need more attention than one for whom you feel less. We must learn to make the need and not the feeling determine the amount of attention.

* * *

If leniency is to be shown at all it must be to those whom you know little about, not to the students whom you know and love best. They have your love and do not, therefore, need your leniency. The others must have your leniency so that you may win their love.

* * *

Remember that your thought about a student affects him as much as your speech. Words teach much less effectively than the thought you think and the ordinary life you lead. Much teaching may be done by standing alone in the playground watching your students at play.

Never regard as a weakness an expression of regret for a mistake committed. Unless you yourself

regret your mistakes, you cannot expect your students to regret theirs and they will only come to you with their mistakes if you are frank about your own.

* * *

If you yourself cannot manage a boy, do not therefore conclude that he is unmanageable. Either try some other method of helpfulness than those you have been in the habit of employing or try to find a place for him in some other school or college, in which other teachers may, perhaps be able to succeed where you have failed. Rather blame yourself for failure than the young life which is in your charge. Never mark a student's conduct certificate so that he will carry about with him an obstacle in the way of winning good opinions in new surroundings.

* * *

A word wrongly understood often leads a teacher into anger which may shut him off from the power of helping the student whom he has misunderstood. Misunderstanding separates us from each other infinitely more than differences of race or of faith.

The teachers, being human, cannot be

The teachers, being human, cannot help loving some students more than others, but the greater love for the few enables the true teacher to acquire a greater understanding of many, and understanding soon expands into sympathy, and sympathy into love. The favourites a true teacher has are channels through which other

students become favourites also, for a student worth loving is eager to share his privileges with others.

The love you evoke from your students is the measure of your success as a teacher, not the results of examinations or the opinions of your superiors. Students who love their teachers endow them with a capacity to teach, and a capacity aroused by love is greater than aroused by intellect.

* *

A teacher who is jealous of the popularity of his colleagues cares more for himself than he does for his students.

*

Teachers do not always realise that among their students there may be some who are in every respect nobler and better than they themselves. Intellectual superiority may merely be a matter of years, while spiritual superiority is a question of the age of the soul,

A student who is inattentive in class is not necessarily stupid. It sometimes happens that a brilliant future emerges from a dull present, just as an intense stillness often precedes the raging storm.

A teacher who needs often to use authority should make arrangements, in the interests of students, to enter some other department of public usefulness.

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HINTS

ON THE

CARE AND TRAINING OF CHILDREN.

"In the name of all that is most sacred never forget that you have the charge of the future generations, that towards these souls which are entrusted to you, towards Humanity, and before God, you have the most tremendous responsibility which the human being can be sensible of."

MAZZINI.

Poblished by

The League of Parents and Teachers, ADYAR AND CWALLER.

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LEAGUE OF PARENTS AND TEACHERS.

(Founded, 28th December, 1915.)

OBJECTS.

To bring about the abolition of corporal.

punishment both in homes and in schools.

To spread among parents and teachers a knowledge of the latest ideas in educational science which affect the training of children.

OFFICERS.

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Secretary. - R. K. Kulkarni, M.A., LL. B., Professor of History, Victoria College, Gwalior, C. I. Assistant Secretary. - S. V. Khandekar, Advar, Madras.

Membership in the League is open to all, and is limited only to parents and teachers. It will, however, be understood that whoever joins not only sympathises with the objects of the Leaguer but will personally refrain from inflicting corporal punishment on children in the home and in the school.

There are no fees or dues, but the Secretary of the League will gladly receive donations to cover expenses of publication of leaflets and pamphlets to further the objects of the League.

For further particulars apply to the Secretary: Prof. R. K. Kulkarni, Victoria College, Gwalior, C. I.

HINTS

JN

The Care of Training of Children.

This pamphlet consists of extracts from a very rare and now out of print pamphlet by an able Indian administrator. The original is called Hints on the Training of Native* Children. The analytical genius and mastery over detail of the writer's great mind will be evident in the course of the pamphlet. Only a note or two has been added to bring the thought up-to-date. "Care of Children" by an Indian Lady (to be had of the Theosophical Publishing House, Adyar, Madras), "The Baby" by a university woman (No. 19 of People's Books), and "The Training of the Child" (No. 92 of People's Books will throw more light on the subject.

CHIEF OBJECTS IN BRINGING UP CHILDREN.

- 1. To avoid accidents which injure the body or endanger life and limb.
 - 2. To ensure sound health of the child.
- 3. To gradually increase the observing faculties of the child.
 - 4. To promote its knowledge of things around.

^{*} As "native" frequently used in the course of the pamphlet is rather jarring to the Indian ear, the word Indian has been substituted for it throughout.

- 5. To habituate it to obedience to the authority of the father, mother and master.
- 6. To teach good manners, right conduct and good character.
- 7. In short, to prepare the child for the world in its adult age and to enable it to get on in the world smoothly and successfully.

Points to note:-

- I.—Don't check children except only when they harm others.
- II.—Create taste for pictures, music, beauties of nature.

Food.—It is scientific truth that a child needs more nutritious food than a human being, whose growth has come to an end. Pure rice may not suffice; more nutritious grains such as ragi, cholum, cumber, wheat, etc., should form a part of the daily meals. They need not necessarily be more costly. Add dâl, milk and curds.

Exercise.—In this connection a few principles are important:—1. Exercise is necessary for the health of children. 2. The more voluntary it is, the better.
3. The more pleasant it is, the better. 4. The more natural also, the better.

It follows therefore, that mere gymnastics are not so good.

Exercise should be in the open air, not restricted to the inside of the house. The air should be pure as of the open country or the sea side.

Exercise should not be carried beyond the fatiguing point. Do not let the child take food or bathe soon after the exercise.

Girls need exercise quite as much as boys. This fact is not sufficiently attended to in Indian society. Those girls who have had exercise in early years, are healthy and strong and have easy delivery; on the contrary, those who have had none or very little, are feeble and delicate and have difficult or dangerous delivery.

Children are instinctively disposed to exercise themselves by sportive activities. It is a provision of nature intended for their health and growth. It would be folly to repress those activities; on the contrary, afford them free scope. There are many Indian out-door games which afford exercise to boys and girls. Let them not go out of use as rude or old fashioned. They are well suited, they amuse and exercise the children; better substitutes it may not be easy to find, where so vast a population is concerned.

Comfort.—The clothing should be somewhat loose so as to permit the free play of the limbs especially of the hands and legs. The clothing must in no way impede the restless activity of the child. No part of the clothing should so press as to impede the circulation of the blood or the natural movement of the chest or the abdomen. In no case should the clothes be made so tight as to make permanent marks on the body. Such marks are too often found on the waists of boys and girls because the dhoti or the pavadai (petticoat) are

tied too tightly. The Ravakai too is too often made too tight, the consequence of which is that the movements of the girl's chests are impeded, causing a narrow chest and sometimes ill-health.

Bed Clothes.—These also should follow the general directions above given. These should not be folded up in the day time, but should be exposed to free air as to get rid of all bad smell. It is a great mistake to cover the face of children during sleep for it prevents the passing away of the air breathed out. It is injurious to health to inhale again and again the air once breathed out.

Body and Mind—An ambitious father often forces the development of the mind of the child by overtaxing it too early. This is a great mistake and even a great folly because the body of the child will be enfeebled thereby.

Father's Sympathy with the Child.—The father should constantly and earnestly sympathise with the child. He should take pleasure in whatever gives pleasure to the child. By doing so he will double the child's pleasure. He may even take part in whatever gives pleasure to the child. If the child arranges its toys in any manner that pleases it and asks the father to come and see it, the father should not refuse, but cheerfully go and see it and express his own pleasure.

The father should feel and manifest sympathy with

the child in its little difficulties and distresses. Some fathers treat the children in such a way that they are glad when he leaves home. This is wrong. If he treats them as he aught they will rather be glad when he stays at home. In short, the children should have every reason to look upon the father as a pleasure-giver and not as a pain-giver.

The Father's Example.—It should be remembered that children are very prone to imitate. If the father's example is good it will beneficially operate upon the child much more than his precepts. If the father is constantly angry the child will very soon copy him.

If the father is uncivil the child will very soon learn to be so, such being the case the father should be careful to behave in the presence of the child just as he would wish the child to behave in after-life. As a general rule all the members of the family should keep this principle in view

It follows that the child should be kept away from bad company.

The more agreeable the food the better is it assimilated by the body. The more agreeable the knowledge the better is it assimilated by the mind. Recognise these important and established truths and act accordingly.

Indians pretty well understand how to make food agreeable to the child. But they do not so well understand how to make knowledge agreeable to it.

The following are a few suggestions on the latter point:

Every child is endowed with a natural curiosity which makes it eager to know the objects within its reach. It employs its senses on things around and feels pleasure in knowing those things. It sees them, it feels them, it moves them, it tastes them, it smells them and it hears them. This process goes on continually and enables the child to know object after object. When the child has thus completed its knowledge of any particular object, this object ceases to be interesting to it; it will not further observe this object. It likes to observe some other object which may be new to it.

It is thus evident that, in order to increase the child's knowledge, the father should successively bring new objects under the observation of the child. Even with respect to old and already observed objects they will excite the interest in pleasure of the child if presented in new combinations, in new and striking aspects and in new relations; for example, a bamboo stick excites no interest whatever, but put three sticks together in the shape of tripod on which the child may place its box of toys, the child's interest is at once excited, it will try to make other tripods. Again a number of cards often seen before, excite no interest, but build a house with them, the child will be pleased and will try to build card houses itself. Again a coil of metallic wire excites no interest, but stretch the same wire on pieces of wood and sound it. It becomes striking and enlists the

intense attention of the child, such examples might be greatly multiplied.

Cultivate a Cheerful Temper in the Child.— A cheerful temper is essential to happiness in all stages of life; therefore be careful to cultivate it during child-hood. It is best cultivated by your meeting the child with a kind smile, by your being yourself cheerful. Speak to the child pleasantly. Avoid an angry manner. Keep the child in a happy state of mind. As little as possible cross its pleasures. All this is easy enough if its importance be appreciated and steadily kept in view.

Persuasion Better than Coercion.—The father should keep this principle in view throughout the training of the child.

Cultivate Reasoning Faculty.—The more you do this in childhood the more beneficial would it be in manhood. Be careful to explain matters to the child in simple and intelligible ways. When you command or forbid explain why you do so. When the child explains or reasons, listen and encourage. When children discuss among themselves, listen, encourage and assist with your approval or the contrary. When children disagree among themselves, encourage an appeal to your better judgment. Do not grudge the trouble to be taken in these respects. If you appreciate the importance of developing reason in the child and make an earnest effort, you will find hundred ways of training the child in this respect.

Encourage and Answer Questions.—Prompted by natural curiosity a child frequently asks questions. Do not check or reprove it for doing so. Questions imply a thirst for knowledge and are a good sign. Don't stop the child by saying "be quiet," rather answer the question in an intelligible and pleasant manner. A child comes to your table and asks what such and such a thing is.

Better show the thing itself than explain it in word, nothing can be more obvious than that a thing known to a child by means of its own senses is far better and more vividly known than by means of words which are only sounds.

Therefore be particular to actually show to the child whatever you wish it to know.

THE CHILD SHOULD DO ITS OWN WORK.

Make the child do its own work as much as possible without others' assistance,—e. g at bathing it should put water on itself; it should itself rub its body; it should itself wipe it dry; it should itself clean its vessels; it should dress itself; it should comb itself and tie up its hair; it should eat itself; it should itself take care of its toys. If a chair has to be removed from one place to another, it should do itself. If it wants to fetch anything it should fetch it itself. If it wants to put away the toys, it must do it itself. It must hold its own umbrella. The practice of making a servant hold the umbrella for it is bad.

Children are often very fond of doing some part of

the work of their parents; allow this as far as possible, for it constitutes useful training; the child should be habituated to provide its wants without servants; because in after-life it may not be able to keep a servant. The Indian practice of carrying the child across the hip is wrong unless the child has not learnt to walk or the distance is too great for it. Even the children of rich people should be taught to do their own work and not to think it mean or undignified.

A Cruel Injustice and Outrage.—How wrong it is for a father to beat the child severely and when it bitterly cries to command it to desist from crying! The child unable to cease crying, goes on crying; the father mistakes it for obstinacy, gets angry and further beats it. I have often seen and regretted such things in home-life. Again a child persistently cries owing to some internal pain or disorder which the father cannot Mistaking it for perversity or obstinacy the father beats the child into silence. A child accidently drops a weight on its feet and cries owing to the pain. The father rushes to it with a passion and instead of sympathising with or soothing it beats it for stupidity. The mother, too, does the like on seeing her girl scald her fingers in trying to make a cake. Instances are not altogether wanting of a father forcing a child to learn something to abstract for its undeveloped comprehension, finding that the child failed to understand it, he maltreats the poor innocent creature. These things and the like ought to be avoided.

Cleanliness and Sanitation—These are best taught to the child by the example of the parents at home. If the house in which the child lives be a model of cleanliness and sanitation, the child will become accustomed to it and will dislike the contrary. Often tell the child that uncleanliness and bad smells cause sickness and death. Point two examples of the same as they occur in the neighbourhood. Often tell the child that impure water causes many diseases. Explain what is pure and impure water, and what is pure and impure air. Assure the child that pure air and pure water are essential to health. Early beliefs in these respects will be more useful in after-life.

Exercise of the hand and fingers under the direction of the eyes—Many manufactures and manipulations depend upon the above. Therefore freely allow the child to do whatever it likes which involves such exercise, and is calculated to improve manual dexterity or delicacy. For example, playing marbles, mending pen or pencil, moulding with clay or wax, sewing with needle, cutting figures with scissors, drawing, ruling, writing, even cutting fruits or vegetables, making figures with coloured powders, making pith figures, stringing garlands in Indian ways which promote flexibility of fingers.

Body and Mind.—The following are well established truths. Body and mind are closely connected. They are equally important. Therefore they deserve equal attention. They ought to be equally developed.

If you develope the body too much, the mind will suffer. Similarly, if you develope the mind too much the body will suffer. The latter is the prevailing tendency among Indians. The chief object should be the possession of a sound body and a sound mind. Of these two things the former should receive first attention.

A sound body joined with common sense affords more happiness than a feeble body joined with great learning.

The mind as well as the body has a certain natural rate of growth. The aim of the father should be to assist the natural growth and not to force or unduly stimulate that growth.

If the child shows a tendency to over-study rather check it than encourage it.

If a boy can naturally pass the matriculation examination at 13 years of age, don't urge him to pass it at 11 years.

The general principle, which should be kept in view is, "do not overtax the brain of the child. So as to enfeeble its body.

Muscle or Mind.—Which of these, in the child should have more attention. The father should decide by determining which will be more useful in the after-life of the child. For example, in the case of the ironsmith muscle will be more useful, in the case of the goldsmith mind will be more useful. The cultivator requires muscle more than a clerk. The pandit requires muscle less than the porter. The soldiers need muscle more than the

scholar. It should be remembered, that in all countries generally, and in India especially, there is greater demand for muscular labour than for mental labour. The former is a surer means of livelihood than the latter.

Medicines.—In their excessive anxiety for the welfare of the child Indian parents are too fond of giving medicines to children. Medicine should be given only when found necessary. Naturally children do not require medicine any more than the young ones of animals which grow without any medicine at all. When children refuse to take medicine, Indian parents often coerce them in a brutal manner. This is wrong. If the parents have acquired proper influence over their children in the manner elsewhere suggested they should be able to make children take the medicine quietly at the bidding of the father. Early vaccination being a great protection from small-pox, a child should be vaccinated as early as possible. Indian parents often neglect to take this precautions or delay it too long. The consequence of which is many lamentable deaths of the children by small-pox. Children often suffer from sore-eyes. Any hospital can supply some very simple remedies for these complaints, which are very easily got rid of. Instead of applying the proper remedies, native parents often get the children treated by quacks. The consequence sometimes being that the eyes of the dear children get more or less permanently injured. The parents should remember that the eye is the most important of all the organs and must not be trifled with.

GOOD & BAD QUALITIES OF CHILDREN.

What qualities are good and should be encouraged in children? What qualities are bad and should be repressed in children?

The answer is obvious. These qualities are good which men in general commend in the world; and those qualities are bad which men in general reprehend in the world

The father should teach the child first to win the good opinion, regard and affection of parents, brothers and sisters and other members of the family and also of the servants; then of the neighbours, and then of the people in general.

Special attention should be given to cultivate in the child the important virtues of truthfulness and honesty.

The importance of good manners should not be lost sight of.

Servants.—Every care should be taken against the low servants of the family teaching bad things or setting bad examples to the thildren.

I know instances in which incalculable mischief has been done by servants to children of very high families.

STEP BY STEP.

Obvious as it is to every one that in walking or ascending the child must go step by step, it is not so obvious to all that the child has to advance step by step in knowledge also.

Keep this principle in view and lead the child accordingly. Suppose you wish the child to understand how pots are made. First show the collected clay. Then show how it is mixed with water and kneeded into lumps. Then show how each lump is placed on the potter's wheel and manipulated with the hand while the wheel is in motion. Then show how the completed pot is taken off the wheel then show how it is dried and hardened in the sun. Then show how it is burnt in the fire. By such gradual procedure the child will understand the whole easily and thoroughly.

Similar should be the course followed when you wish the child to understand how cloth is made. Take the child to a cotton plant and pick the cotton from the pods. Then show how the cotton is separated from the seed. Then show how the thread is spun from the clean cotton. Then show how the threads are arranged in one way. Then how in another way and so on till you come to the cloth itself. These examples suffice for the purpose. The principle of leading step by step applies to all stages of instruction. Try to teach the 47th proposition of euclid without teaching the previous propositions leading up to it, you will certainly fail. Always go step by step and make sure that the child quite understands one step before it goes to the next.

Story Telling.—Children are very fond of little stories, the father or mother may occasionally tell a good story by way of rewarding the children. A story may be made to give not only the pleasure but useful instruction. A story for a child ought to be short and in simple

language It should relate to matters which concern children and not grown-up people. It should be natural and probable while it is interesting to young folks. It should appear take the narrative of what has actually occurred rather than of something invented. Indian stories are often faulty, because they contain preternatural or false matters. Ghosts, miracles and such like things, which none can see, should be carefully excluded from children's stories.

Remember that just as a picture truly represents objects in nature, so should a story truly represent occurrences in life. An intelligent father should have a stock of interesting and instructive stories to tell. He may get them from good books though good books of the sort are rare. In default of this source the poorest father might narrate to the children actual occurrences in the neighbourhood. For examples relate how a certain boy or girl was made away with for the sake of the ornaments.

Relate how a boy carelessly got upon a tree, fell and broke his leg. How a girl carelessly handled fire and set fire to her clothes and got seriously burnt and so forth.

PUNISHMENT TO CHILDREN.

Flogging a child is the worst and most mischievous of all punishments.

So is personal violence of all kinds. I have known many children hopelessly spoiled by such punishments.

A civilised father will generally find such brutal punishments unnecessary,

The great object is to influence the child through its mind rather than through its body.

Just as a reward has for its objects the conferring of pleasure on the child, so has a punishment for its object the causing of pain to the child.

As pleasure is easily caused, so is pain also in the case of a child.

Punishments should generally consist of the refusal of rewards; the withholding of them; the suspension of them; sometimes the withdrawal of them and in a few instances of even the forfeiture of them.

It follows that a thoughtful father may devise almost as many punishments as the rewards already exemplified.

Suppose a child misbehaves, the father may say to it, "you misbehaved in such and such a manner, I will not give you such and such a reward which I had intended to give you."

- "I will not take you to the people's park."
- "I will not take you to the museum."
- "I will not take you to such a temple festival"
- "I will take other children with me in my drive, but you must remain at home."
- "You will not share in the sweetmeats I am going to distribute."
 - "I will give toys to others, but not to you."
 - "I will not show you the magic lantern."
- "I have some picture books, but will not give you any."

- "I will not speak to you."
- "I will not give you pocket money."
- "I will reduce the same."
- "I will take back such and such a thing from you."

These examples will show to any intelligent father what is meant.

If a child misuses anything, take away that thing from it, for example, if it flogs a servant with a whip, take the whip away, if it throws a ball violently at a brother or sister, take the ball away; if it strikes some one with the umbrella take the umbrella away.

If it breaks or loses anything from gross carelessness the father should not replace it but let the child feel the loss.

If a child forcibly takes away anything from another child, forthwith restore the thing to the original possessor.

If a child breaks or loses anything belonging to another child, make the child give compensation with similar things of its own.

If a child does any mischief, make it repair it as far as possible, for example, if it strews the room with pieces of torn paper, make it collect all the pieces and take them out to the dust bin; if it scrawl anything on the wall make it rub it out; if it breaks the toy of another child, make it buy a similar toy with its own pocket money and replace it.

In short, deal with the children on principles on which men in general are dealt with; in other words,

the same justice is to be administered in miniature to the children which will be administered to them when they grow up and enter the world; thus they will become early familiarised with the ways of the world.

Accustom the child to feel and express regret for any misbehaviour it may commit and to promise to avoid it for the future

Reproof, reprimand, censure, disapproval and admonition may all be included in punishment and may be used as occasion may require.

Harsh words and excessively uncivil language should be avoided in reproving a child

In cases of doubt, the father should be guided by the principle that he should do to the child as he would be done by his own superior, for example, don't call the child a fool, an ass, etc.

Do not punish a child for any accidental or unintentional act, as for stumbling, for accidentally breaking anything, for unintentionally over-throwing a chair, upsetting an inkstand, breaking a pencil, breaking a slate, tearing or soiling a picture, and so on.

Do not punish a child for harmless acts such as playfully chasing another child, for making noise, for loud laughter, for imitating the cry of birds and animals, etc. unless it repeats it after being forbidden.

The child may be appropriately punished for disobeying the orders of the father. In those instances in which an act of the child is naturally followed by pain to itself, do not add your punishment, for example, the child stumbles or falls from a height, and thereby bruises itself. The pain of the bruise is the natural consequence and is sufficient punishment and will make it more careful for the future. It would therefore be unnecessary and even cruel for the father to add his punishment thereto

Remember that nature's punishments as above illustrated, are better than artificial punishments.

REWARDS AND PUNISHMENTS

Rewards and punishments are as necessary for the good government of children as they are for the good government of men in general.

As in the case of men in general, so in the case of children, good conduct should be encouraged by rewards and bad conduct restrained by punishments.

The principles which are to regulate the employment of rewards and punishments are nearly the same in both cases.

The only difference is, that, in the case of children, the rewards and punishments are smaller and milder, than in the case of men in general.

The rewards should not be too liberal or too frequent, lest the child be habituated to expect reward too much or too often.

Similarly the punishments should not be too much or too often.

The reward should have a due proportion to good conduct, and the punishment should have a due proportion to bad conduct. Each should be sufficient for the

object in view, namely, the encouragement of good conduct and the discouragement of bad conduct.

In short, do not go beyond the requirements of each case. In other words, economize rewards and punishments. In other words again, avoid wasteful use of rewards and punishments.

In rewarding children, the father should be as impartial as a king. In punishing children, the father should be as firm and impartial as a judge.

By this course of conduct, the children will gradually be accustomed to, and prepared for, the ways of the world which they will enter in future.

Reward and punishment should be proportioned by the father to the child's conduct, and not to his own like or dislike of the child.

The, father should not give excessive reward because the mother recommends it, nor should he remit punishment for the same reason.

Punishment may partly or wholly be remitted where the child expresses penitence and gives assurance of future good conduct.

In awarding punishment to the child, the father should carefully avoid being influenced by anger.

Excessive rewards spoil the child, while excessive punishments make it callous.

In every case of reward, let the child know for what good conduct it is rewarded.

Similarly in every case of punishment, let the child know for what bad conduct it is punished.

In this way, the child will soon learn what is good conduct and what is bad conduct, and what the consequence of each will be.

Do not hastily promise a reward and fail to give it, similarly, do not hastily threaten a punishment and fail to inflict it.

The child must be made to feel that rewards and punishments are certain and not capricious.

Accustom the child to feel pleasure in pursuing good conduct and in avoiding bad conduct, not so much for the reward or punishment, but for its own sake.

Rewards and punishments are better dispensed by the father than by the mother, because the former is more intelligent, discriminating and firm than the latter.

REWARDS TO CHILDREN.

Whatever affords pleasure to a child, may be made a matter of reward.

In proportion as children are easily pleased, you may multiply their rewards.

A thoughtful father may devise a great number of rewards.*

^{*} In this century educationists rather discourage this use of rewards. It is desirable to imbue the child early with a sense of doing a right thing because it is right and not because there is a reward to be gained for it. The tendency to expect rewards for every good thing done cuts at the root of the sense of duty. In countries like Germany school boys are not awarded prizes because it is thought necessary to make them understand that excelling in examinations is a duty that they owe to themselves. Each one should try to shine as best as he can without the aid of any external incentive. How happy will the whole world be when men and women will cease to be moved by motives of self-interest and receive all stimulus to activity from the call of duty!

A few examples may be given here as hints for guidance: -

A present of fruits may be a reward, similarly sweetmeats (Doctors think it desirable to discourage the use of these).

Homemade cakes of sorts. Toys (Indian or European). Picture books. Rubber balls. A magnifying glass. A penknife. A pair of scissors. Needles, marbles to play with. A syphon. A syringe. A top. A magnet. A multiplying glass. A kalcidoscope. Shells of sorts from seashore. A belt or waist band. A cage of little birds. A parrot in a cage. A small table or chair. A small cupboard. A whistle An umbrella. A cane, a whip or a stick A slate. An inkstand. Some pens and pencils. A ruler. A foot-measure. A pair of scales, pretty paper weights. A small note-book. A little hand lantern. A ringing bell. A flower vase. A pretty mat A pretty new cap A small magic lantern. Permission to play with other children. A drive or walk with the parents. A visit to the people's park and to the animals therein A visit to the museum. Going to a temple festival. Seeing any Tamasha. Boating A ride on a little pony. Plucking flowers from a garden. Taking fruits and vegetables from a garden. A visit to the sea, river or a hill. A visit to a temple. A visit to a Bazar. A little trip by Railway. A small supply of crackers. A pretty handkerchief Shoes to wear A photo of father, mother, brother or sister. A small plot of ground for gardening.

A set of small garden implements. A looking glass. A brush or a comb. A kite to fly A little dog. A calf or lambs to play with. A moon-light supper. Allowing the child to invite friends or playmates at meals. An occasional tank or river bath. A little ring to wear on the finger. A little box with lock and key to keep things in. Coloured glass beads and false pearls. A parambulator or push-push. A little musical box. A new drinking vessel and such like things. A set of cards for building houses, castles, etc., different bits of coloured cloths for making clothes or dolls. A quantity of wax and tinsel for making ornaments for the doll. A quantity of prepared clay for modelling various figures as the child may like. A fan. A "shabbas" or other expressions of parental approbation. Even an affectionate kiss may be made to operate as reward. A trifling sum of money may be given every month as pocket-money.

POCKET-MONEY.

A small allowance of the kind should be given to the child at the end of each month. It should be given not as a matter of right, but as a reward for good conduct, during the month.

The pocket-money should have the qualities of salary in after-life

Pay it regularly and punctually, just as a master pays salary to his servant.

In this way the child will know what to expect when it becomes some one's servant in after-life.

It must not expect payment before the month is over.

It will learn to find out when the allowance becomes due.

It will make the money last till the end of the month.

It will become familiar with the different coins of copper and silver, such as pies, $\frac{1}{4}$ as, $\frac{1}{2}$ as., 2, 4 and 8 anna pieces and a rupee.

It will become familiar with the relative values of the coins.

It will learn the arithmetic necessary to deal with those coins.

Let the child make its own purchases, instead of the father doing it all for it.

It will then understand the purchasing power of the various coins.

A sense of property will gradually evolve in the child.

The child will learn to take care of the money, as also to spend it frugally, as also to gradually save and accumulate the same.

It will feel what it is to be rich and what it is to be poor.

All such knowledge will prove invaluable in afterlife.

For want of such training in childhood, many men have become foolish, extravagant, poor, and miserable.

In short, teaching a child the proper use of money is one of the most essential of all things.

Again, the father who gives pocket-money soon comes to be regarded as a benefactor.

His influence over the child gains strength.

His advice to the child will carry greater weight than otherwise.

If the child borrows a small sum from a brother, sister, or friend, teach it to punctually repay the debt, even before the creditor asks and urges for repayment.

A child unable to take care of its money, sometimes gives it to the father to keep.

The child then becomes a depositor and the father becomes it's Banker.

If the father receives the money whenever offered and pays it whenever wanted and keeps a little note to show receipts, expenditure and balance and explains it to the child, the child will be made to know what a Government Savings Bank is and how it may be used in after-life.

As the child goes on making its own purchases, it will become acquainted with numbers, weights and measures.

The father may gradually teach the child to compare prices demanded by different sellers, and to purchase at the cheapest rate and to distinguish the qualities of the articles.

In due time, the father may associate the child with himself in purchasing the household supplies, etc.

MORAL QUALITIES.

Among these qualities encourage in the child those which favour smooth or successful progress in the world, and discourage those which are of contrary tendency.

Examples of the First.

Examples of the Second.

Humility.

Pride, vanity.

Courtesy.

Roughness, impertinence.

Contentment.

Chronic discontent.

Industry.

Indolence.

Justice.

Partiality.

Charity.

Respect for the authority

of the superiors.

Economy.

Gratitude. Sincerity,

truthfulness.

honesty.

The contrary.

RELIGION

Impress on the child the following fundamental maxims.—

God is the Creator and Maintainer of the world.

He is great and good.

He wishes for the happiness of all men.

Therefore to give pleasure is पुराम् (merit) to give pain is पापम् (sin.)

We should do to others as we wish them to do to us.

SELF-GOVERNMENT.

It is important to train children to self-government. The child should be taught to conduct itself properly when left to itself, that is to say, in the absence of the father or master. If it conducts itself properly, all

right. If it misconducts itself take due notice according to the hints elsewhere given.

When several children engage in some common play or pleasure, a monitor may be appointed to rule them and his orders must be obeyed.

When children quarrel encourage them to settle among themselves, instead of coming too often to the father.

Encourage them also to settle their differences by compromise.

Discourage individual children defying the opinion of many.

JUDGMENT.

Judgment is to the man what the rudder is to the ship. It is to the mind what the eye is to the body. It must carefully be developed in the child, in order that it may become a self-governing being in after-life, this being the most important object of all training or education.

SCIENTIFIC TRUTH.

Take every occasion to inform the child that the results of science are proved and undeniable truths are so for all places and for all times.

If the child does not fully understand the above and asks what is science, say it is the **शावम** of worldly things, which it will learn by and by.

It will be well to accustom the child to this new authority.

You may occasionally refer to that authority, for example, according to it, there are no such things as Ghosts.

Rahncalam is false.

Omens are also false.

Witchcraft is the same.

EXAGGERATION, MISREPRESENTATION, ETC.

When the father sees the tendency in this respect, in the child, he would do well to correct it from time to time.

JUVENILE OFFENCES.

It would of course be a great folly on the part of the father to try to teach the child the provisions of the Indian Penal Code

Nevertheless, the father should keep those provisions or the chief of them, in his own view and, when the child does in miniature anything which would be a penal offence in an adult, he should take notice of it and well check the child for it.

By following such a course, the child's sense of wrongful acts will be gradually developed, and the result will be that when the child becomes an adult, he will avoid wrongful acts which the law makes punishable with fine, imprisonment, and even whipping.

The following are examples of offences which should be well checked in a child.

Theft, receiving or retaining stolen property, cheating, mischief, assault, hurt, abusive language, false accusation, false evidence, false information, misappro-

priating things entrusted by another child. Harbouring an offender.

It may not be out of place for the father to let the child occasionally see how adults are punished in the world for serious crimes.

RESPECT FOR AUTHORITY.

Occasionally tell the child that just as a father takes care of his children. So a good Sircar takes care of all people.

Therefore just as the children should obey the father, so should the people obey the Sircar.

SCHOOL-GOING.

The father should not be in too great a hurry to send the child to school. He may well wait till it is 8 years of age. Up to that age, it will, under a proper management, learn a great deal spontaneously and pleasantly, without being taught by a regular school master.

I have seen many instances in which children refuse to go to school. They become very unhappy when told to go to school. They bitterly cry and are very roughly compelled to go.

In such cases it may be inferred that the school master concerned does not know how to make children learn pleasantly. The father should therefore select a better conducted school under a most qualified master.

The child should first be trained in a vernacular school. It is only after finishing its course then, it may be sent to an English school. It must have mastered the three R's in the vernacular before it begins to learn English.

LANGUAGES TO BE LEARNT BY A CHILD.

First and foremost the child should learn the language of its parents because it is the easiest and the most useful.

Do not puzzle the child by making it learn more than one language at the same time.

After it has learnt its mother tongue it may learn the language of the people around.

Let it first learn the names of all objects it meets with at home. Thereafter let it learn the names of all objects it meets within the street.

Next, let it learn the names of all such animals as it ordinarily meets with.

The principle is, to learn well in a small sphere and to gradually extend that sphere. You must begin with simple things and gradually proceed to complex ones, for example, the child must first become familiar with the horse and some time after with the saddle or the harness. Some ambitious fathers teach the child the English names of things. This is wrong; because it is contrary to the above-mentioned principle of confining the child's attention to only one or two languages at a time.

I need not say that teaching a child sanskrit words, at so early a period, is very foolish.

It does not follow that because a child can designate a horse in several languages, he knows the horse better than when he could designate it only in one language.

GETTING BY HEART.

Do not insist on the child getting much by heart, because this is a mere mechanical process which does not develope intellect or intelligence.

Rote-teaching abounds in indegenous schools.

It need not be condemned except when carried to useless excess.

Whatever is useful in life for ready reference may well be got by heart by the child. Accordingly I cordially approved of much of the Indian rote-teaching which enables the child to perform Arithmetical processes correctly and quickly. I have found that children trained under the indigenous system perform those processes very much better than those who have been trained under the English system.

Again many things practically useful in life may well be learnt by rote. For example.

The	names	of	the	week-days.
,,	,,	"	,,	months.
,,	,,	,,	,,	years.
1,	,,	the	signs	of the Zodiac.

What the father should be most anxious about when the child is sent to school:—

Firstly.—He should be most anxious about the sound health and long life of his child.

Secondly.—The next object of his anxiety should be the providing for his son with the means of livelihood.

The father who neglects the first object makes both himself and his son miserable.

The father who neglects the second object and leaves the son to starve, is the greatest of sinners.

An Indian father often errs in regard to the first object in ways like the following:—

Withholding regular and nutritious diet during years of growth.

Allowing premature sexual intercourse. Overtaxing the brain by urging the son to pass the school examinations rapidly. An Indian father often errs in regard to the second object in ways like the following:—

He thoughtlessly spends away his property or incurs debts and leaves nothing to his son. He fails to teach his son any profession by which he could earn his livelihood.

It does not occur to him that he had better teach his own profession, which he could easily do, than leave his son without profession.

He over educates the son so as to unfit him for his own profession, while unable to enter another.

He allows the son to go on in general education too long without any special or professional education. The son may know many things but is not the master of any, so as to earn a livelihood thereby. He allows the son to aspire to a profession too high, and in which success is difficult or unattainable, or for which he has no natural aptitude or he suddenly stops the education of his son, finding it much more expensive than he had at first imagined or he allows the son aimlessly to waste his time in

learning what is not conducive to a livelihood in learning for instance:

Dead languages, Foreign Poetry and Literature, Mataphysics, Astronomy, Geology, Ancient History, High Mathematics, Oratory & d Elocution, Political Economy, Politics.

India wants more ordinary men capable of earning livelihood than learned men incapable of doing so.

She more needs producers than consumers, she more needs working men than thinking men.

Marriage.—By all means delay the marriage of aboy till he is about 16 years of age (better 20 or 22.)

By all means delay the marriage of a girl till she is 10 years of age.*

Child marriages are often so harmful to both the children and parents that I have no hesitation in characterizing such marriages as sinful or criminal. Those parents who marry their girls to old men for the sake of money deserve the severest displeasure of God and man. In the settlement of marriage alliances, be guided by rational, as distinguished from mere astrological considerations.

^{*}Better to wait till 16 or 17 when she is physiologically fit for child bearing and finds free scope for intellectual and artistic development during the years of puberty—a period of mental and emotional as well as physical growth when the system should be isolated for training instead of being prematurely subjected to household drudgery.

BENEDICTION.

"Bless this little heart, this white soul
that has won the kiss of heaven for our earth.
He loves the light of the sun, he

He has not learned to despise the dust, and to hanker after gold.

loves the sight of his mother's face.

Clasp him to your heart and bless him.

He has come into this land of an hundred cross roads.

I know not how he chose you from the crowd, came to your door, and grasped your hand to ask his way.

He will follow you, laughing and talking.

and not a doubt in his heart.

Keep his trust, lead him straight and bless him.

RABINDRA NATH TAGORE

Pri' ted by M. L. Bhargava, B. A., at the N. K. Press, Lucknow.



DUTY OF PARENTS.

"Heaven's first darling, twin-born with the morning light, you have floated down the stream of the world's life and at last you have stranded on my heart.

As I gaze on your face, mystery overwhelms me; you who belong to all, have become mine."

RABINDRA NATH TAGORE.

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OBJECTS:

- 1. To bring about the abolition of Corporal Punishment both in homes and in schools.
- ? To spread among parents and teachers a knowledge of the latest ideas in elucational science which affect the training of children.

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Membership in the League is open to all, and is not limited only to parents and teachers. It will however be understood that whoever joins not only sympathises with the objects of the League, but will personally refrain from inflicting corporal punishment on children in the home and in the school.

DUTY OF PARENTS.

CHILDREN'S FOOD.

Parents may, perhaps, fail to see how the question of children's food bears upon the declared object of the League of Parents and Teachers; namely, the prevention of cruelty to children. But there are more kinds of cruelty than one. I take it, we are labouring not only to prevent intentional cruelty, such as beating, but also cruelty that arises from ignorance of the child's nature and needs. It is with this latter that this article deals.

Luther Burbank in his little book "The Human Plant" treats of the training of children, and he makes this striking statement: that by the food given to a child in its first six years its whole after-life is conditioned, its possibilities and limitations are largely influenced. At least this much we must admit; to build a healthy body which shall be an efficient instrument for the child in later life:

- 1. None but wholesome food should be allowed.
- The quantity should be sufficient but not excessive.
- The times for taking food should be regular and at proper intervals.
- I. If we consider the first point as it relates to children in India, we find that certain foods commonly given should be excluded from their diet. The question

of meat diet is not so prominent here as in the West. Most Hindu parents exclude meat; Mohammedans and Christians, however, do not. Children, if left to themselves, generally refuse meat. I have known American mothers to coax and urge their children to take it, when the little ones disliked it and naturally turned away. Flesh food should never be part of a child's diet, if only for physical reasons. Animal tissues, like our own, always contain much waste matter which is in constant process of elimination and which becomes a poison to the tissues if not The elimination of this poisonous waste matter in meat throws an additional strain on the body of the child. Further, meat is dead matter and is already in process of decay. But a still more important reason for eschewing meat, in that it affects character, is the fact that animal food increases the animal passions and tends to produce aggressiveness. All the great fighting nations are flesh eaters. If we wish to eliminate war from our civilization, we must see that all causes of war. both inner and outer, are removed.

Next, pepper, chili and strong spices should not find a place in children's food. Herein India sins against her children grievously. Why should they be excluded? Because not only do they produce intestinal disorders and discomforts, bringing on the frequent bilious attacks which all mothers know, but they stimulate sex passion. The tropical climate, early marriage with its proportionately earlier knowledge of sex questions, the habit of giving children food that inflames sex passion,—all tend

to cause an early manifestation and over-activity of the sex nature, which is deplorable. This is a problem which Indian parents should face, and the proper diet for young people and children will help materially in solving it.

If In a lane where the poor give the boild rice to their children while they, the elders, drink the rice water, there is no fear that children will not receive sufficient food, if that be at all possible. The difficulty lies in the other direction—excess. Children are allowed too many sweets on a feast day, too much rich food on an occasion of family rejoicing. As a consequence, they really become ill or are physically and mentally upset, and unfit for school work for some days afterward. This I can youch for from my personal experience as a teacher, and I think parents will bear me out.

But it is a mistaken kindness which allows a child, for a moment's gratification, to bear a day's pain or a week's illness; and ultimately, if the child be constantly indulged, to bear an unhealthy and weakly body through life, to be handicapped at school and at work. Mothers especially should practice moderation in this sort of kindness, and remember the old adage which declares that we may kill by kindness.

Besides, the moral effect of over-indulgence in food or in any one kind of food for which the child has a special liking is bad. It leads the child to follow the parents' example and to give way and yield to temptation instead of resisting it bravely, and this not in matters of food only but in conduct generally. III. Many parents are prone to disregard the third point, and allow their children to eat whenever they wish, which is more or less all day. But that again is a case of mistaken kindness; for the stomach and other digestive organs need periods of rest in order to do good work. Also, if the digestive fluids are made to flow constantly, there is never a sufficient quantity to properly take care of the food. Regular times of cating, as well as regular hours of sleeping are very essential to good health and a maximum of power, both physical and mental.

MARY K. NEFF.

SUGGESTION IN EDUCATION.

The prime purpose of education is to equip the individual to make the struggle for existence. More than ever do we now realize that this necessitates the development of the body as well as the mind—that body, mind and character are all qualities of the one individual, and, that it is impossible practically to elevate one quality while the others are weak or degraded. The problems of health concern all that contributes to the evolution of the individual,—mentally and morally.

The capacities and capabilities of the body should occupy more consideration in our educational system than is done at the present time. When religion or education interferes with the physical development of children, it strikes a weakening blow at the quality of the brain plasm possessed by the child, and to obtain

the best results of brain development this should be kept at a high standard. Moreover any factor that retards physical development while education is enforced, jeopardizes the life of the individual and our American cities have thousands of physically weak neurasthenic boys and girls who have been maimed for life under the strain of existing educational system.

Every one should be environed by those conditions that maintain the highest standard of protoplasmic energy during the period of childhood. The impressions that are made upon the brain through the senses from the cradle to the grave are the suggestions that constitute the education of an individual.

School training, after all, consists only in furnishing an environment in which certain suggestions, ideas, mental pictures can be photographed on the rapidly developing cerebral cells. Here consciousness itself is evolved, habits are formed and a new world is opened to view as a child's perspective powers are strengthened and individuality begins to assert itself.

While a certain quality of physical traits and habits are transmitted to the offspring, by far the most potent factors are the inherited environing conditions which bring to bear upon the child their unconscious suggestive influences; what we are is largely the result of what we have experienced in life. Environment contributes both to our physical and mental constitutions.

In the slums of one of our American cities I noticed a little two-year-old child without shoes, bareheaded and

dirty, reared in filth and poverty with a drunkard father to abuse its weak faced mother who tolerated her pitiable state because she did not know any better. Had she been taught to work, she could easily have extricated herself from this miserable hole. That the child under such conditions should become a prostitute, or die before she was out of her teens, would be as natural as the law of gravitation.

A little child to my knowledge was taken, at six months old, by a couple of kind hearted people who provided it with all the physical necessities of life. They saw in the little one latent possibilities that could be developed and trained into active service and they enjoyed watching its growth. They said that she was beautiful and the child smiled and grew more beautiful. They said that she was good and obedient, and, true to the law of suggestion, they moulded these very qualities in her. They loved to listen to her merry prattle and she early acquired a vocabulary of words to express her ideas. Later when she started to school, they believed that she would excel in her classes and she led in every study. They encouraged her efforts to imitate her foster mother in cooking and soon she became an expert cook. Still, later in life, she married and was the pride and helper of her husband and an honoured woman in her community. Such was the force of suggestion in home life and its influence.

"You are a bad boy, just as bad as you can be"

said a mother to her six-year-old boy, who was the very impersonation of the character that his mother had exhibited for him every day of his life.

'CHILDREN ARE USUALLY JUST WHAT THEIR PARENTS MAKE THEM.'

A little four-year-old boy was playing upon the floor with his fifteen months old baby sister. He jerked some of his toys from her baby hands and she in turn began to cry. The mother who was quietly sewing hard by witnessed the incident and in a subdued tone called young America to her.

'Kiss me, my boy, 'said she while she implanted a kiss upon his forehead and turning his face to her and placing her fingers under his chin said to him 'you are mamma's little man; you are a good boy. Yes, you are, and I know you are going to be just as sweet to your little sister as you can be. She is a little baby but you are a little man. Now I am going to see if you are not.'

In a few moments the mother looked up again and her little son had piled all the toys around his sister. He sat upon the floor trying in vain to suppress the delight in his mother's approval which he seemed sure he would get. 'I told you so, come and kiss me again,' said the mother making a quick move as to catch him, while he dodged from his room with a joyous ha! ha!

The greatest factor in the education of a child is the confidence that we show in it. For the confidence that is reposed by others in us determines the estimate that we place upon ourselves.

After we are older and have had more experience in the world we are able to excuse ignorance and we crave the confidence of the best people. By this we estimate ourselves; but in children the love and the confidence of those that are the nearest and the most closely related is the most powerful factor in the growth and development of all the latent elements of manhood and womanhood.

Children easily enter into sympathy with those with whom they are constantly associated and the blighting influence of a home in which violent displays of temper are made, is harmful to both the physical and mental development of children. They have unconsciously acquired habits that frequently last them through life.

In the use of suggestion upon children for the correction of vice and the cure of evil habits and moral perversions, both with and without hypnotism, no rule can be given that will apply to all children alike. One must know children and deal with each one according to his or her own individuality, first securing their confidence. They are very suggestible without hypnotism* and easily come under any influence by those who have their confidence.

Dr. HENRY S. MUNRO, M. D.

^{*} It is not at all good for the future of the child to be put under a hypnotic or mesmeric trance by anybody, even by his father. The mental coercion that takes place while the child is unconscious and passive weakens the will and jeopardises the free growth of his individuality. The vices and moral weaknesses of the hypnotiser are carried into the pliant and highly susceptible vehicle of the child and thus a moral injury is caused all unconsciously to himself, which may not be removed by the struggle of a lifetime.

*A GIRL'S WONDERFUL INTELLECT AND RESULTS OF CAREFUL TRAINING.

By Professor Henry Olerich.

The following is a brief summary of Miss Viola Rosalia Olerich's educational attainments. She began her play lessons at the age of nine months. At eighteen months she could read and spell quite well in the elementry school books and could write quite cleverly. At two years and eight months she could read at sight, with force and expression, almost any reading matter in the English language.

At the age of twenty months she could read all the digits, recognise nine colours, and could name and get any of the thirty-four geometrical surfaces and solids when all the objects were set up together before her. At twenty-one months she knew the flags of twenty-five nations of the world and could point out any state, territory or capital of the United States on her dissected map having no printed matter on it, she also knew the portraits and could give the names of more than a hundred famous men and women. When twenty-three months old she was quite familiar with the twenty-five kinds of lines and angles used in geometry, recognised and could name thirty-two kinds of bottled seeds and as many different varieties of leaves, and fruits,

^{*} Taken from Leslie's Weekly, an American paper the editor of which says "Miss Olerich, now more than fifteen years of age has a wonderful record of intellectual development which is concisely told in this authentic article contributed by her father, Professor Henry Olerich, a writer and lecturer of Omaha. The story should interest all parents, and should prove of particular value to the educators of the young."

could name and point to almost all the visible bones of the human skeleton as shown on a physiological chart, and was familiar with all United States money, except bills over \$100.

On her second birthday Viola was a splendid reader, an excellent speller and a clever writer. She recognised and could name twenty-two punctuation marks and all of Webster's diacritical marks, could give all the elementary sounds of English language, and was unusually skilful in finding words in a dictionary. She knew at sight and could read and write the abbreviations of all the states and territories, of the months of the year, days of the week and many others. At this age she could also point out the parts of speech and classify sentences according to use and form, and in an indented geography she could turn to any prominent country and capital in the world in a few seconds of time. At this age she could also name and locate the sun, planets and satellites represented by an orrery, and five days before her second birthday an Examining Committee found that she knew twenty-five hundred nouns by having either the pictures or the objects themselves brought before her. Perhaps her most wonderful accomplishment at this time was her extensive vocabulary; her ability to understand and appreciate what she read, and to notice errors in manuscript and print.

The reader will notice that Viola learned all these things in the form of interesting play with attractive objects, such as cards, flags, dolls, books, pictures, maps, charts, geometrical forms, colours, seeds, leaves, flowers, fruits, grasses, barks, pebbles, minerals and many other natural and artificial objects. They were her playthings, concerning which her parents told her little stories and of which Viola herself read in her Nature Study books.

Viola was born February 10th, 1897, and began her play lessons before she was nine months old. From that time on to the present*, she has kept up her educational pursuits almost exclusively in the home and under her own choice and direction. She has been raised and educated on the principle that intelligence, kindness and well-developed freedom are the indispensable factors of real efficiency and refinement. She has now a broad mental grasp of the higher practical sciences such as economics, sociology, politics, psychology, cosmogony, etc. She is a good worker, a close observer, a keen critic and a phenomenal speller. She is blessed with good health and an amiable disposition, and everything seems to indicate that she will continue her free and easy method of learning in the future as she has done in the past.

Note—The girl in question has been called a prodigy by the editor of Leslie's Weekly and all that is best has combined to produce the prodigious result. Leaving aside the child and its inborn capacity to grasp and assimilate information, which we have to take as they come in each case, we can analyse the factors that helped the moulding of Viola's mind. Such a child cannot be the result of sheer cramming of information into the juvenile brain, which some ambitious Indian fathers practise. The father must study and understand his child and learn to take it at its best. This is not difficult for an intelligent and zealous father. Again it must be all play and joy and hilarity for the child. It should not even feel that it is learning in the sense in which our children feel it in their schools. Joyous assimilation leads to joyous

^{*}This article was written by the father of this remarkable youthful prodigy when Viola was only a little over fifteen years of age.

eproduction and further response. Where there is no exaction, no mpatient forcing on one side and unwilling submission on the other, where it is all pleasure and recreation, the process reacts favourably on both the father or teacher and the child. It means relaxation for the elder and amusement for the younger.

Another thing to note is that the tuition should be regular, moderate and at stated intervals, say morning and evening. Long breaks or indifference on the part of the father result in the undoing of what is achieved. Keeping the child at it while its attention begins to flag is also harmful to the brain and general health of the child. A variety of interesting objects for observation have also to be presented to the child's mind to quicken its growth. It has to be encouraged in its "obstinate" questionings of "outward things" by sweet readiness on the part of the elders to supply information and to see that the child assimilates it.

Lastly it must not be forgotten that intellect is not the only faculty to be developed in every child. Some children may be intellectual, while others may be spiritual or emotional or devotional or artistic. Some children have an inborn proneness to be of use to others, a proper encouragement of which will develop them into wonderful Karma Yogis. Culture of the love nature is so much in demand for the tutorial and medical professions. Dry knowledge has worked well so far but its combination with genuine sympathy and tenderness would ennoble and spiritualize the professions

THEOSOPHY AND EDUCATION.

By D. M. CODD.

There is, perhaps, no question, unless it be religion upon which Theosophy throws so much light as that of education; and, after all, when one comes to think of it, religion and education are so closely allied in their purpose that they are almost one. The purpose of education is to equip the individual to fulfil his duties in a single life; that of religion to equip him for a life ever lasting. In the Light of Theosophy their functions are so inseparably interlinked that the idea of a purely secular education becomes futile and inadmissible. "Education is the bread of the soul," said Mazzini and he drew a distinction between *Instruction*, which is direct-

ed to the intellectual faculties, and Education, which includes the moral faculties.

The first fundamental teaching of Theosophy which bears enormously upon this subject is that of the evolution of life by means of material forms. It tears off the physical mask of him we know as man and shows the true man to be a spiritual consciousness, an immortal Soul, passing by means of reincarnation from class to class in the School of Life, from the primary class of the savage to the advanced class of Emerson and Tagore, just as the child and youth pass through the curriculum of an ordinary school. The second important teaching of Theosophy in this respect is that the evolving Soul dwells simultaneously in various bodies on different planes of being those with which we are immediately concerned, besides his physical body, being those of his thought and feeling. Of matter finer than the physical is composed the body wherein he functions on the plane of emotion; of finer matter again than that is the one wherein he functions on the plane of thought, or mental plane. Thus any scheme of education which does not take into consideration the Triple nature of man, and the equal needs of these three aspects of his consciousness will be an imperfect scheme.

The fact which at once becomes startingly prominent in the light of these two teachings is that of individuality. In the first place we recognise that souls are of different ages, even as bodies are, and the soul of one pupil, recapitulating lessons previously learned, will

have a greater aptitude for learning and keener faculties than another pupil who approaches his studies perhaps for the first time; also the soul of a pupil may be considerably older than that of his teacher, although in body he is younger. Secondly, we recognise that, having travelled along different paths in other lives and each having, therefore, moulded his temperament for the present life, souls are as various as bodies, and individualities require the same freedom for their growth and expression as the trees of the forest or the flowers of the field.

With regard to the three aspects of nature and the three worlds in which we live, it will be asked: "How is it possible to give to each of these a definite position and a separate interest apart from the others? Do they not all come simultaneously within the scope of a general code of instruction?" Theosophy greatly helps us here, for it shows by occult study how the Soul of the man in early life gradually gains the control over his nature. It has been marvelled at by scientists that in the case of man the period of growth is so long, while in animals it is comparatively short. We shall see why this is so; it is another of the foggy points which Theosophy clears up for us.

During infancy and early childhood, for a period of about some seven years, the man is occupied with mastering his physical body, developing the sense-perceptions, controlling his limbs, recapit ulating in fact the former stages of human evolution. This stage has been

recognised by educationists and gave rise to the Kinder-garten and Montessori methods of education, which have proved eminently successful for very young children. This, then, is the period when good or bad habits are formed, and such habits remain as tendencies in the nature for the rest of a life-time. The habits of accuracy, punctuality, observation, concentration, obedience and good manners, should all be acquired by a child of eight years old. Imitation is very marked in children in this period, and therefore environment is of the utmost importance; their surroundings should be clean, harmonious and in good taste, and grown-ups in their presence should refrain from unseemly behaviour, from all coarseness or vulgarity in manner or speech.

During the second phase, which lasts until the age of puberty, the man is coming into possession of his emotional faculties, and therefore his outlook on life comes to be more and more through his emotions. Therefore at this time his thoughts and feelings need special direction and guidance. While he is surrounded by an atmosphere of love and joy and gentleness, while music and games should plentifully intersperse his studies, on the other hand, the moulds of thought should be given him by his teacher; for thought is the instigator of emotion, and this is the age for moral precepts and definite religious instruction. At this age children should not be burdened with the responsibility of deciding more than the very simplest problems of conduct, for the intellectual appreciation of moral values is not

yet to be expected of them. Their minds should not be taxed with abstruse reasonings, rather should their thought be turned outwards in the study of the world around them. Their studies' should comprise natural science, arithmetic, geometry, reading, writing, grammar, drawing, history in story-form, tales of great men and heroic deeds, music and gardening. The five last are specially valuable for the training of emotion. study of science is most important as inculcating the habit of truthfulness; for the pupil must learn to think truly, and the habit of concentration and accurate observation must now be extended to the plane of thought. Obedience must also now be merged into submission to the advice and guidance of elders. The teacher no longer says: "Do this," or, "Do that," but, "This is right," and, "That is wrong," and the pupil learns to yield to his decisions and respect his counsel. It is now the time for him to control undesirable tendencies. such as ill-temper, greed, envy, selfishness, nervousness, and they should be carefully noted and wisely checked by the teacher. Study should be well-balanced by games, or recreative occupations.

There is one other point not to be overlooked here, and that is the keen faculty for memorising in children of this age. Theosophy explains to us how, in early human races, the memory is developed before the reasoning faculty, and as the latter develops the former becomes weaker. In earlier ages of human evolution, we are told, men were possessed of greater powers of memory than

they normally possess at present. We are also told that in a single life, we swiftly recapitulate these phases, and thus truly we find in children a great power to memorise, which diminishes with the growth of the reasoning faculty. Educationists have found that learning by heart is a natural and easy way of learning for children, which generally disappears in adolescence.

It will be noted that we have spoken of moulding thought in this period, but it must be remembered that by that is not meant the intellectual faculty; it is what is called in Theosophy the lower mind, or kama-manas, that kind of thought which is connected with the objective world, and working through the emotions. Abstract reasoning, or intellectuality, belongs to the third phase, following the attainment of puberty. It corresponds to the Higher Mind, or pure Manas. These three divisions of the educational period must not be rigidly separated, as though into compartments; they may be said to merge into one another, young children bearing the traits of infancy, and older children shadowing forth-the adolescent or third stage. It is to this last phase that we will now turn our attention.

The adolescent youth begins by finding himself a person of ups and downs of feeling, without discrimination, painfully conscious of himself, a kind of rudderless vessel on uncertain waters. At first his emotions submerge his intellect, but gradually he will learn to control the former by the latter. His emotions will be refined by literature, history, and devotion to his teacher. He

will at the same time take a keen interest in philosophy, the metaphysics of religion, the social and political movements of the time, higher mathematics, and so on. theories will outrun his knowledge, his values will be incorrect, but his teacher may no longer impose on him his own precepts or judgments. He has passed the age for commands, except in so far as they refer to the interests of a corporate body with which he is now capable of identifying himself. It is a curious point to note that as self-consciousness with this age becomes a besetting sin, it is accompanied by the sense of corporateness, what we call esprit de corps in the West. This is his safeguard and should be used by his teacher to ward off the said besetting sin. Boys and girls during this period love to organise themselves into corporate bodies, and should be encouraged to merge the personal interest in that of the school or college, the form, the team, the club, or whatever it may be.

The part now played by the teacher is that of an elder brother, or a counsellor. He has to help his pupil to acquire discrimination, to form judgments, to perceive correct values, for he needs above all to learn the lesson of proportions. When he is agitated over some mole-hill which he magnifies into a mountain, his teacher might, perhaps, point out: "After all this is only a small matter;" whereas on the occasion of some inaccuracy or neglect, he would say: "This seemingly small point is of great importance," etc. Valuable exercises in this respect are the writing of essays, and composing of speeches for

debate, in which the student should first make a plan of what he is going to say, arranging his ideas in order of importance. Also in literary study, he should select a paragraph, a chapter, or an entire work, and reduce it to propositions, minor propositions, etc. He will thus learn to put his mind in order, to weed it, water it, and cultivate it, as a garden. His teacher should be careful to check extravagance of speech. He should discuss with his pupil all kinds of problems, social, metaphysical and scientific, but without any effort to impose on him his own views. How shall he know the needs of a soul who now stands so nearly, on a footing with himself, and who may tell which of them, as souls, is older or younger, and which has accumulated in past lives the greater store of wisdom?

During this phase, there is one great danger to be avoided for both boys and girls, and that is idleness; for now arises the formidable problem of sex, which often makes havoc of their mental and physical health, sometimes wrecking a promising life before it has begun. Occupation must be the keynote of their life, study predominating over amusement, interest and diversion must be constant, and when studies are over other occupations should take their place, and as little time as possible be allowed for day-dreaming. Healthy and sympathetic discussion of sex problems with their teachers may do much to safeguard unhealthy discussion between the students themselves. This is where the river meets the ocean, where dawning manhood, or

womanhood, floods the horizon with the glory and the zest of life, and the steersman puts forth his hands to turn the wheel of his own destiny. What will that destiny be? Will the glory turn to shame, the zest to callousness, and the vessel be wrecked on the rocks of sin and despair? When will that soul ever be so greatly in need of the sympathetic word and the wise counsel? May he always have it in his hour of need, but that depends on his teacher, or parent.

Let us now turn for a moment to teachers. They also need discussion. We see from the principles already laid down, that three types of teachers are needed, or rather, we may say, teachers who will formulate their conduct in three fashions, according to the needs of the taught. In the earliest phase calm and balance are essential, for these little ones do not like strong emotions and fear an intense look, and often a well-meaning grown-up, after a noble effort to amuse or interest a small child, is surprised, and even hurt, because it cries or runs away. Some times a clean and healthy village girl, with good habits, is a better companion for them than the emotional unbalanced mother, or a clever father anxious for a clever son.

The bigger children, while needing above all an atmosphere of love and joy, need firmness and well-defined principles in their teacher. They need strict discipline, but the sunshine of joy is as necessary to the young mentality as the physical sunshine is to their growing bodies.

The youth and adolescent needs an elder brother in his teacher, a counsellor, helper, sympathiser, one whose conduct, for his example, is principled and controlled, while his ideals, for his pupil's inspiration, are pure and lofty.

There is yet another way in which Theosophy will affect the work of a teacher. People are apt to think that only their outward actions and words affect others, and that how they think and feel affects themselves only and not other people. But a study of occult investigations made by Theosophists shows us that our thoughts and feelings are equally actions in other worlds of being, either helping or injuring those around us. It shows us now by powers of similar vibration a man may put himself in currents of good or bad thoughts emanating from Thus there is constant inter-communication taking place between souls; a man influences for good or evil the people he meets through his own mental progeny, as also the neighbourhood in which he lives, whilst he, in his turn, is influenced by them according to the materials already existing in his own mental makeup. How much so must this be the case where a teacher is hourly and daily in close relationship with his pupils, especially as children are more sensitive to such impressions than grown up people. It was through this communion of nature, rather than in the less important way of imparting instruction, that the Gurus taught their pupils of old.

There remains to be cited one sublime truth con-

cerning parents, and that is that your children are not really yours but "Shoots of Humanity" entrusted to your care for a time; apart from their bodies they do not belong to you at all. This was sublimely expressed by one who had not studied Theosophy, and who is not generally quoted with reference to child-education. It was Mazzini who wrote in a letter to Italian workingmen concerning "Duties to the Family:"

Love the children whom Providence sends you; but love them with a true, profound, stern love, not with a nerveless, isrational, blind love, which is egoism in you, and ruin for them. In the name of all that is most sacred never forget that you have the charge of the future generations, that towards these souls which are entrusted to you, towards Humanity, and before God, you have the most tremendous responsibility which the human being can be sensible of. You must initiate them not into the pleasures and greeds of life, but into life itself, into its duties, into the moral law which governs it.

The position of the teacher, then, is that of a helper of brother souls, rendering them a loving service as a pilot from the harbour of childhood and youth to the wide seas of independent manhood. And as he will one day need again to be piloted thence, and again and again, when he is helplessly depending on the guidance of others, may he then be as wisely and lovingly guided as others are now through his service to them. For

The soul that rises in us, our life's star,

Hath had elsewhere its setting,

And cometh from afar.

This then is something of the view of education afforded us by Theosophy—the most practical, being based on scientific study and common sense, the loftiest as an ideal, being in conformity with the great Law of the Evolution of Life.—New India.

A TENTATIVE SCHEME FOR THE EDUCA-TION OF AN INDIAN CHILD.

(Suggested by one who has long been a father and a teacher.)

Education.—The deliberate attempt to bring out and nurture the good points and eliminate the bad points in the fourfold nature of a child, viz. physical, emotional, intellectual and spiritual.

This attempt can be made in two ways:-

- (1) By suitable surroundings of four kinds.
- (2) By conscious effort of the parents and teachers.

 Physical Surroundings.

The surroundings from childhood should be of a type to stimulate the natural feeling and ardent love for the country. The furniture, games, books and pictures should, as far as possible, be Indian and of the Indian tyle. Things of other countries should be gradually introduced for information and convenience after the age of 12.

Emotional Surroundings.

- 1. Pictures and pets.
- 2. Co-ordinated games.
- 3. Garden.

Salutations and offer of help in the household.

Intellectual Surroundings.

1. Sets of objects on Montessori lines helping to observe, etc.

From birth to two years of age the child needs no special surroundings as it is mostly with the mother.

FROM 2 YEARS TO 6 YEARS.

Place:—A quiet wing of the house consisting of one or two rooms should be set apart for children's use and it should contain:—

(1) Big pictures of parents and near relatives and national heroes. (2) Pictures of animals and birds with their names written below in big type. (3) Toys—picture making blocks, strong unbreakable models of familiar objects. (4) Rough brush work materials. (5) Clay modelling materials. (6) Simple paper and other artificial things neatly made and materials for imitating them. (7) Playing apparatus—Kites, marbles, balls, skipping rope, etc.

The children shall have simple wholesome food four to five times a day with an interval of not less than three hours between two eatings. Nothing whatsoever should be given in the interval nor should anything be available even to attract notice.

Rising..... with the Sun.

- 1½ hours, service of the boy—evacuation of the bowels cleaning of teeth, washing of hands and feet, and salutation to God and parents before breakfast.
 - 2 hours, Play.
 - Bath and food.
 - 1 ,, Play.
 - 1 ,, Sleep.
 - 2 ,, Indoor play.
 - Food and talk with mother.

- thour, Drive or walk according to strength and age.
- t " Recitations—easy national songs, religious prayers, arithmetical tables and formulæ of general information.
- 3 ., Bath and solutation to God and parents.
- 2 ,, Food and stories of epic and historical heroes from elders.
- 94 " Sleep.

FROM 6 YEARS TO 12 YEARS.

Suitable Physical Surroundings.

t. The room or set of rooms should be independent, as far devoid of furniture as possible, large pictures of nearest relatives and national heroes; pictures of Indian boys and girls playing and jumping, drawing and reading, etc.

Where possible, a neat little separate building consisting of two or three rooms and verandahs all round and surrounded by big compound with garden in the compound a little distance from the building. This house should be not more than 200 and not less than 100 yards from the parents' house. A pet cat or dog, etc.

hour, before sun rise, rising.

- Morning duties, bath, Namaskars or Namaj salutations and a cup of milk.
- 21, School including 1 hour's recess (with music).
 - 2 , Food and offer for every small service in the household and rest.
 - 1 , Indoor games
- 2½ " School including ½ hour's recess.
- 2½ , Tiffin. Outdoor games.
 - , Full bath or half bath, prayer and recitations.

2 hours, Food and stories from elders or books.

9½ ,, Sleep.

From 12 to 16 years of age.

An open verandah and a room Study and sleep always in the verandah. The room and verandah to be kept scrupulously clean and tidy by the student himself. A piece of garden attached, self maintained.

Furniture and pictures to be selected by the boy with the approval of the parents or teacher—arrangements also to be made by the student himself.

A library—no book in which should remain unread except the latest additions.

Clothes to be washed (except those which go to the Dhobi) and kept by the student himself.

An inventory of all the belongings should be made and always maintained.

Rising 3 of an hour before Sun rise.

- hour, Morning duties, cold bath, light exercise.
 religious practices, salutations and milk.
- 2 ,, Schooling with ½ hour's recess).
- 11 ,, Food and small services in the household and rest.
 - 2 ,, Study or school.
- 1 , Tiffin and rest.
 - 2 ,, Study or school
- 2 ,, Open air games and exercise.
- 1 ,, Talks to or helping children in the house.
- $1\frac{1}{2}$, Food and help in the household.
- Reading to elders or youngsters of epics and religious books; to oneself when not wanted for others.
- 81 , Sleep.

EFFORT.

BIRTH TO 2.

The parents, recognising their responsibility regarding their fourfold nfluence on the evolution of the child, have to regulate their own life physical, emotional, intellectual and spiritual. For at this age the child is very receptive and though not apparent, it is unconsciously instating the people nearest to it.

The laws of the physical body to be well observed specially by the mother for herself and for the child

Scrupulous cleanliness and tidiness is of the greatest importance

Emotions of the "Hate" side should be avoided and never expressed in the presence and neighbourhood of the child.

Emotions of "Love" should be specially cultivated in order to nourish the emotional and spiritual nature of the child

Unless the mother is medically unfit to rear the child, its care—should never be delegated to nurses or—servants.

BIRTH 2-7.

Physical.—Scope should be given to the child's prysical activity. The duty of the parents or guardians being to see that they do not seriously hurt themselves and not to curb their activity in order to prevent injuries.

Nourishment should be regular, simple and wholesome. The child's mind should not be allowed to dwell upon food when it is not eating. This can be done by (1) giving the right tood at the right time and (2) never offering any eatables during the intervals.

Emotional.—Expressions of the emotional nature of the child should be constantly watched either by the parents or by some capable persons who understand the psychology of emotions and without curtailing the freedom of the child, it should all unawares be directed towards the "Love" emotions and away from "Hate" emotions.

Intellectual.—Observation should be deliberately encouraged without any attempt at reasoning unless the child itself does it. It should never be asked to reason out generalisations. Sufficient objects, natural and artificial should be made available to the child to stimulate the power of observation and it should be made to express its observation by suitable questions. The child should never be discouraged in a king questions; if the parent has not time to attend to the child it should be very kindly and mildly so informed and requested to ask that question on some future occasion.

The imitative faculty of the child ought to be cultivated by giving it a lot of easy harmonious poetry to learn by heart without the sense of its being a task. It should be more or less a play, dancing and chanting together can facilitate this to a very great extent.

Children may be encourged in the imitation of the religious rites and ceremonies performed in the house,

BIRTH 7-12. PHYSICAL.

Exercise should be regulated so as to foster the harmonious growth of the body.

Food should be nourshing and simple and regular.

Outdoor games every day should be insisted upon.

Cold bath should be compulsory.

Dress should be loose and graceful.

EMOTIONAL.

Music-Vocal or instrumental or both.

Gardening-by oneself or in co-ordination with other children.

Sketching and brush-painting.

Acting and recitation, vernacular and simple English.

Attention to children in the house and also to pets.

Manners and civility

Attendance at religious and other lectures, Kathas, etc.

Regular service in the household and under guidance to the neighbours.

INTELLECTUAL.

Learning of the Hindustani and English by direct method.

Study of classical vernacular literature, with selections by heart.

Observations, classification and simple generalisation of natural objects and natural phenomena.

Ratiocination through simple mathematics, arithmetic and Geometry. General definite knowledge of every thing with which the child comes into contact in the house and outside.

A considerable acquaintance with heroes and heroines in the religious, social and political history of India.

Sandhya, meditation or prayer at fixed hours.

Diary (after about 10 years of age)

Acquaintance with the general principles with one's religion and with the stories of the festivals

Social service, attending upon guests, sick people, etc.

Deliberate attempt at acts of service every day.

AN EDUCATIONAL PILGRIM'S PROGRESS.

- 1. An ill-trained burnt child dreads the fire. A well-trained burnt child understands the fire.
- 2. The literal meaning of the word "tuition" is watchfulness or guarding. The real value of tuition is, therefore, in developing the intuition.
- 3. Lord Palmerston once said: "All children are born good" At least we may say that they are born to be good, and are steadily growing good.
- 4. Clothing is as much food for the body as are grains and vegetables. We should, therefore, insist as much upon hygienic clothing as upon hygienic food.
- 5. The individual has but a limited amount of force to distribute among his bodies. To give too much to one body means to starve the others. An abnormally exercised brain means a stunted physical body.
- 6. Curiosity of the right kind is the larger self unfolding to the gaze of the smaller.
- 7. The aim of education is that the individual shall learn to control himself from within, to be a law unto himself, instead of having to be controlled by external law. The perfect state is that in which each citizen of his own initiative enters into perfect co-operation with his fellow-citizens.
- 8. True discipline consists in the power to weigh the consequences before committing the act. This truth is the basis of all discipline whether in the school or in the outside world. Those individuals are best discip-

lined, whom thought at least made the results precede the action, the effect, the cause.

- g. A child must be trained to inflict his own punishments upon himself. He must see that penalties as well as mistakes spring from his own actions. And one of the defects of our modern system of punishment is that too often the mistake and its penalty proceed from two different sources, the former from the pupil, the latter from the teacher. A consequence of this is that there need be no penalty if the teacher does not know of the mistake.
- ro. Spencer says that education should be a process of self-instruction. Yes; instruction of the lower self by the higher.
- 11. The older the people grow, the more they are in haste. They often forget, therefore, that the child is rarely in a hurry. The grown-up wants the pail to be filled as quickly as possible. The child is sorry when the tap must be turned off and when the sound of the splashing water may no longer be heard. The grown-up wants the pail full; the child prefers the process of filling.
- 12. Have you read of the game of Silence? Listen to Madame Montessori's description.
- "I am about to describe a lesson which proved most successful in teaching the perfect silence to which it is possible to attain. One day as I was about to enter one of the "Children's Houses," I met in the courtyard a mother who held in her arms a little baby of four months. The little one was swaddled, as is still the custom among the

people of Rome—an infant thus in the swaddling bands is called by us a pupa. This tranquil little one seemed the incarnation of peace. I took her in my arms, where she lay quiet and good Still holding her, I went toward the schoolroom, from which the children now ran to meet me. They always welcomed me thus, throwing their arms about me, clinging to my skirts, and almost tumbling me over in their eagerness. I smiled at them, showing them the pupa. They understood, and skipped about me looking at me with eyes brilliant with pleasure, but did not touch me through respect for the little one that I held in my arms.

I went into the school-room with the children clusterad about me. We sat down, I seating myself in a large chair instead of, as usual, in one of their little chairs. In other words, I seated myself solemnly. They looked at my little one with a mixture of tenderness and joy. None of us had yet spoken a word. Finally I said to them, "I have brought you a little teacher" Surprised glances and laughter. "A little teacher, yes, because none of you know how to be quiet as she does " At this, all the children changed their positions and became quiet. "Yet no one holds his limbs and feet as quietly as she." Everyone gave closer attention to the position of limbs and feet I looked at them smiling, "Yes, but they can never be as quiet as hers. You move a little bit, but she, not at all; none of you can be as quiet as she," The children looked serious. The idea of the superiority of the little teacher seemed to have reached them. Some of them smiled, and seemed to say with their eyes that the swaddling bands deserved all the merit. "Not one of you can be silent, voiceless as she." General silence "It is not possible to be as silent as she, because,—listen to her breathing—how delicate it is; come near to her on your tiptoes."

Several children rose and came slowly forward on tiptoe, bending toward the baby. Great silence. "None of you can breathe so silently as she." The children looked about amazed, they had never thought that even when sitting quietly they were making noises, and that the silence of a little babe is more profound than the silence of grown up people. They almost ceased to breathe. I rose. "Go out quietly, quietly," I said, "walk on the tips of your toes and make no noise." Following them, I said, "And yet I still hear some sounds, but she, the baby, walks with me and makes no sound. She goes out silently!" The children smiled. They understood the truth and the jest of my words. I went to the open window, and placed the baby in the arms of the mother who stood watching us.

The little one seemed to have left behind her a subtle charm which enveloped the souls of the children. Indeed, there is in nature nothing more sweet than the silent breathing of a new-born babe. There is an indescribable majesty about this human life which in repose and silence gathers strength and newness of life. Compared to this, Wordsworth's description of the silent peace of nature seems to lose its force. "What calm, what quiet! The one sound, the drip of the suspended oar." The children, too, felt the poetry and beauty in the peaceful silence of a new-born human life."

There are no fees or dues, but the Secretary of the League will gladly receive donations to cover expenses of publication of leaflets and pamphlets to further the objects of the League.

A set of five pamphlets published by the League so far is available for As. 12, postage extra.

- 1. Objects of the League explained.
- 2. Discipline without brutality.
- Some thoughts on education based on experience. 3.
- 4. Duty of parents.
- 5. Hints on the care and training of children.

For further particulars apply to the Secretary: Prof. R. K. Kulkarni, Victoria College, Gwalior, C. I.

APPLICATION FOR MEMBERSHIP.

· To

PROF. R. K. KULKARNI, Victoria College, Gwalior.

I desire to be enrolled as a member of the League of Parents and Teachers, with whose objects I am in cordial sympathy.

I	am	a	Parent*

Postal Address		 · · · · · · · · · · · · · · · · · · ·	
SIGNATURE		 5-16 16 7 3 <i>0</i> 00 / 2.0	and the state of
I am a Teacher*			

^{*} Please cross out whichever of these you are Not, if neither Parent or Teacher cross out both.

BOOKS FOR STUDY.

- 1. The Training of the Child. By G. Spiller, (No. 92 of People's Book).
- 2. Play in Work and Work in Play. By Joseph Hassell, (Blackie & Son, London).
- 3. Boyhood, a plea for continuity in Education. By Ennis Richmond (Longman's Green & Co.).
- 4. Common Sense in Education and Teaching. By P. A. Barnett (Longman's Green & Co.).
- 5. Education for citizenship. By Kershen Steiner (George G. Harrap & Co., 2 and 3 Portsmouth Street, Kingsway, London).
 - 6. The next steps in Educational Frogress. By Dr. L. Hayden Guest (Theosophical Publishing House, Adyar).
- 7. Youth and Sex. By Mary Scharlieb, M.D. M.S., & F. Arthur Sibly, M.A., LL.D., (No. 20 of People's Books).
 - 8. Towards Racial Health. By Miss Norah March, B. Sc.
 - 9. The Human Plant. By Luther Lubebank.

WANTED.

Scholars in all vernaculars of the country to translate, i. e., accurately render into free and elegant vernacular the ideas contained in, all the present and future publications of the League. Please correspond with the Secretary, those who want to offer themselves for this service.



SOME THOUGHTS ON EDUCATION BASED ON EXPERIENCE

ΒY

G.S. ARUNDALE, M.A., LL.B., F.R. HIST. Soc., Sometime, Principal, Central Hindu College, Benares.

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1917.

LEAGUE OF PARENTS AND TEACHERS.

(Founded, 28th December, 1915.) OBJECTS.

- 1. To bring about the abolition of corporal punishment both in homes and in schools.
- 2. To spread among parents and teachers a knowledge of the latest ideas in educational science which affect the training of children.

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Membership in the League is open to all, and is not limited only to parents and teachers. It will, however, be understood that whoever joins not only sympathises with the objects of the League, but will personally refrain from inflicting corporal punishment on children in the home and in the school.

There are no fees or dues, but the Secretary of the League will gladly receive donations to cover expenses of publication of leaflets and pamphlets to further the objects of the League

For further particulars apply to the Secretary: Prof. R. K. Kulkarni, Victoria College, Gwalior, C. I.

Some Thoughts on Education based on Experience.



THERE can be no more important subject at the present time, speaking generally, than the relation of Theosophy to education. I do not, however, propose to enter much into practical details, but rather to suggest lines of thought which I myself know from actual experience can be more or less worked out in practice. I shall talk to you about theories which we were partially able to put into practice at the Central Hindu College, and elsewhere, with varying success, teachers and those who are interested in education will be able to work out for themselves applications of these theories if they find them suggestive. We are merely at the beginning of educational work in the world, and hitherto we have been playing with it. India is probably the most backward country in the world with regard to education. Running over the various countries from the point of view of their progress in educational matters, we find England, Germany, America, Denmark, Switzerland, all far more advanced than is India. It is interesting to note that more than a century has elapsed since the first legislative enactment was passed which decreed that free and compulsorly education is the duty of every State and an essential to the progress and welfare of every community. And yet in India we are still wondering whether free and compulsory education is possible! It is true that we are a poorer country than many of those in which such education is now established, but at least we ought to have found out through the experience of centuries how the educational problem should be solved. However, in some ways it is well that we should not have solved the problem here, because the Theosophical Society has so much to say with regard to it that if we are to begin to introduce a system throughout this country which shall be of real use to the country and to the kind of citizens who ought to be evolved, we need the guiding inspiration of Theosophy Nothing save Theosophy will give us true citizenship, neither for India nor for any other country.

In the article in THE THEOSOPHIST, towards the end of 1916, Mrs Besant laid the greatest stress on the need for putting forth effort into the educational field. What then from the standpoint of Theosophy are the great principles of education? The more one studies the Greek systems the more one agrees with them, the more one appreciates them and the more one realises that if suitably adapted modifications of the Greek systems of education could be taken up and introduced into the modern world, the better it would be for the modern world. Plato said that education was co-extensive with life; that is his phrase. That means that education is going on all the time, whether it be the education of the child, or the education of the youth, or

the education of the adult, or, indeed, the education of the old man. It is all education, and no one can escape its clutches. Education is co-extensive with life because life is education, life is the drawing out of the unconscious divinity within to complete and perfect its self-conscious Thus education offers us an enormously expression. wide field, and we see, therefore, why it is important to realise what Theosophy can disclose with regard to it. What specific ideas does Theosophy reveal? Roughly speaking, we know that the world has come into being. that humanity has evolved through its descent into matter. because the divine spark has come down time after time into denser and denser matter, until we come to the present moment when we find ourselves in physical bodies which constitute the densest form of matter generally known. As we descend, there is a contraction going on; there is a kind of focusing of consciousness, and an intensification of that focusing of consciousness until we come to that little point which we know as the physical body. In some of the Theosophic books the physical body is represented as being the smallest of the bodies; the larger body being the astral; the mental, still bigger; the causal and the buddhic bigger still. The physical body is thus the smallest of all our bodies, and it is in it that our waking consciousness is concentrated. And it is from that smallest of bodies that consciousness begins to expand, to intensify itself, to grow, until it begins gradually to permeate the larger bodies, one after another, the astral, the mental and so on. That, in general. is the process of evolution—the descent into matter, followed by the ascent into spirit. The ascent into spirit is the expansion; the descent into matter is the contraction.

When you are dealing with young children you see before you the egos individualised, the personalities (call them by whatever name you will); you see young people who are at the moment of expanding themselves through growth. When you take a little child you see something less than you will see when he grows older. There is much more of him there than you can see; there are infinite potentialities in the future, though they do not reveal themselves at the present moment. He is at the point when he is realising himself as an individual. having an individual consciousness. It may be that he is simply at the stage when he is still realising his individuality, he may have many lives to pass through before he shall know himself for what he really is. That, of course, depends upon the stage he has reached; but, sooner or later, knowing himself as an individual, he begins the upward ascent; and then he begins to know himself, perhaps as the family, as the tribe, as the race. Finally, at the top, there are the Elder Brethren who have the consciousness of the whole world in Themselves, and who are no longer limited by individual consciousness. At whatever stage the child may be, whether he still has to know himself or whether he is one of the rare few who. knowing themselves, have now to begin to know themselves in others, it is nevertheless quite clear that he is

growing, that he is expanding, and that what is happening to him is a gradual increase of consciousness. I lay special stress on that, because the whole system of educational teaching, from the Theosophical standpoint, depends entirely or the recognition that all the time, every hour and every day through life, what is taking place is an expansion of consciousness.

There are three great expansions of consciousness given in our Theosophical literature. The first is when the animal, through some great uprush of emotion—it may be the uprush of hate, of love, of intellect or of any other emotion-becomes individualised, transcends the animal kingdom, goes into the superanimal kingdom and becomes man. That is the first great expansion of consciousness. The circle of the animal's consciousness becomes all of a sudden, as in a click, a larger circle; he has become individualised, he has become man. He has acquired entry into the field of man, and it thereupon becomes his business through his earthly career in the human kingdom to fill up that great circle by the experiences which he will build into character. All of us have passed into that first great expansion, and we are at the stage of filling in the widened circle of our being. We are at the stage where, having become proprietors of that field of man, we have to till it, we have to sow it with experience, so as to reap character and thus to gather in our harvest. This is the first point that a teacher must realise—that we are all at that stage. If I have the little child before me, I should say as I look at the little creature; "What is he doing? Why is he here? How is he growing? Whence has he come?" What ought that little child to do properly to till the field of human consciousness, to plough it, to sow it with the seeds of experience, and to utilise well that the world shall give him? He has to build in character on the physical plane, on the emotional plane, and on the mental plane as well. There is the big, unknown field in which he has to begin to work. On the astral plane—the plane of the emotions—some of that tilling has already been done. He has now to control his emotions so that he can use them; but so far as the mental plane is concerned, he has almost limitless work before him.

The first stage through which we all have to pass is the stage where we have to be able to say: "My world." That is what the little child is saying: " My world" The next stage is that known as the first of the great Initiations. He does not then say: "My world;" he has to learn to say, after that second great expansion of consciousness: "Their world." As you know, the Masters have said: "Come out of your world into Ours." Two separate worlds; the world which belongs to you and to me, and the world which belongs to Them! Most people in the outer world say: "My world;" that is the stage which most children have reached, the stage when they say " My world," and we have to help each child to say "My world," perfectly. What the Elder Brethrensay connotes sacrifice, service, the welfare of the many. The Initiate who has passed the first of the great Initiations is said to be the Wanderer; he is the Wanderer in the world, and he tries to utter the phrase "Their world," so that while living in the world he may not be of it, lest his help be less effective. He is called the Wanderer, for he is a wanderer, trying to find new worlds for old.

Then comes the third stage, the great expansion of consciousness where we say neither "My world," nor "Their world," but "Our world." That is the stage of the Master, the Adept level In the beginning we passed from the animal kingdom to the super-animal kingdom, kingdom; at the third expansion of human consciousness we pass from the human kingdom to the super-human kingdom, and then we say: "Our world." It is not merely the recognition of a unity with that which is outside, but the realisation of the unity, the drawing in of everything, the finding of oneself in the great Unity, the finding of the great Unity in oneself. The little child with whom we have to deal has passed the first of the great expansions of consciousness, and he is approaching the second. The Theosophist and the Theosophical teacher has to realise that, so that they may be able to give to the child, unconsciously to himself-and if need be during the present time when people know so little, unconsciously to the outside world—the training they know he needs, the expression which they know will help him on the true path, which we who are Theoso. phical teachers can see, but which, perhaps, the outside world is unable to understand.

The child is approaching the second great expansion

of consciousness, and during the process he is familiarising himself with the great principles underlying the world outside him. We have to acquaint him with all that takes place in the world. He has to know the world, to understand the world, to realise the world, before he can begin to make another pilgrimage into "Their world" It is always a new world that opens out after each of these great expansions of consciousness, and these worlds must be known, understood, transcended, before one can pass on to the higher. What, in the light of these facts, can Theosophy add to what we already know? What can Theosophy add to the general principles of education with which we are all more or less familiar?

Theosophy postulates three great principles with regard to the child, so far as education is concerned. There is first the pre-natal education; then there is the natal education; and if the phrase does not sound too strange, there is the post-mortem education, which appertains to the after-death life. The pre-natal answers the question, "Whence?"—the natal answers the question, "How?" -and the post-mortem answers the question, "Whither?" These are the three great interrogations with regard to that little child: whence, with regard to the past; how, with regard to the present; and whither, with regard to the future. Unless the teacher is able to attempt to answer these questions, he is hardly fit to teach, he certainly is not fit to guide. Ordinary education with regard to the question of pre-natal conditions says: look after the Ordinary education has gone as far as to provide schools for mothers in order to give them education with respect to the unborn child. But we as Theosophists want to know about the child himself; where he has come from? The State is interested in the mother for the sake of the child which is to be born; the Theosophist is also interested in the child's own past. Now how does Theosophy help us with regard to that? What new science of pre-natal education is Theosophy going to offer us?

It is going to offer us a science based on the laws of Karma, on the laws of Reincarnation, and on the conditions in the heaven world. These are the three great contributions Theosophy makes concerning the child as he was before he came down into this ordinary, everyday world. We say he has been born many times before: we say that he is under the law of Karma; we say that he has been in the heaven world. And it is especially important to realise this last fact, because without it we are unable to take advantage of the relation of the heaven world to the growth of the individual. The true teacher of little children is always remembering that the child in his pre-natal condition probably reached the heaven world, even though it were only for a momentary flash, and that he has brought something of the result of that condition down with him on to the physical plane in the form of a sub-conscious memory. One of the principal defects in modern education is that it does not care to make that memory a little more tangible than it is, for its existence is unsuspected. In reality the child starts his life's pilgrimage oppressed by the modern physical conditions in which he lives, the circumstances, the misunderstandings, the ignorances All these things press upon him, making him retire within himself, making him smaller than he might be. But the Theosophical teacher realises that there is somewhere that memory of the heaven world, and he tries, therefore, to find out what happens in the heaven world.

In connection both with the pre-natal and with the post-mortem condition, the Theosophic teacher realises that he has time for everything, for reincarnation tells him that there is time. That is the whole difference between the modern educationalist—the ordinary teacher -and the Theosophic teacher The ordinary teacher says there is no time, and he bases all his principles of education on the theory that there is no time. The Theosophic teacher says that there is time, that there have been births in the past, that there is the present birth, that there is an infinite number of births in the future, and that there is the certainty of perfection as the goal. Here I should advise every Theosophical teacher to base his teaching upon Herbert Spencer, because he understands, as no one else understands, what education is. The only difficulty about Herbert Spencer is that he feels limited with regard to time, he feels that there is not much time. His query is as to what knowledge is of most worth, as is, indeed, the query of the most prominent American educationalists at the present time. Let us get what we can, we have so little time,

they say We must not go to the other extreme, we Theosophists; we must not say that because there is an infinitude of lives before us, there we need not strive today to do everything we can to make our pupils efficient in the present. It is true that as Theosophists we realise that there is all eternity before us, but we also realise that eternity is made up of time; without time, no eternity; without limitations to be transcended, no omniscience to be reached. The teacher must live in the sunshine of eternity but must work in the shadow of time. He does not fit his students less well for the work that they may have to do in the world, but he gives them the real relationship between these things and the eternal. Herbert Spencer in his book on Education quotes a beautiful verse which, as a matter of fact, can be answered by the Theosophist and by nobody else.

Could a man be secure

That his days would endure
As of old for a thousand years,

What things might he know!

What deeds might he do!

And all without hurry or care.

Herbert Spencer says that the function which education has to discharge is to prepare us for complete living, but he says there is no time, and therefore we must do the best we can. Education ought to enable us completely to live, but there is no time to do it. Herbert Spencer was all but a Theosophist; he wanted just one more expansion of consciousness and he would have passed into the realm of the Theosophic world, and then

he would have re-written his book. He would not have altered much, but he would have replied to his little verse, that a man is secure that his days will endure, and so on! He would have made an assertion instead of having merely been able to make a complaint and a lament. We have time, we have eternity; and only that teacher can be wholly practical who understands that and works accordingly, for only such a teacher will know what he is about, and assign to circumstances their due proportion.

Let us come back to the question of the heaven world: it is that which the child has just left. Mrs. Besant gives us a little insight into the conditions of the heaven world in her book Man's Life in This and Other Worlds: and she divides the inhabitants of the heaven world into four classes: (1) those who in their life in the world had the love emotion dominant; (2) the devotees, in union with their object of devotion whomsoever he might be; (3) the philanthropists, the unselfish workers. who in the heaven world are ever planning fresh ways of service to their fellow men, and (4) the great Thinkers, the great Artists, those who love the right for the sake of the right and not for any prize religion might offer them for the doing, those who are seeking after knowledge, who are cultivating art—all these are to be found in the heaven world, reaping what they sowed, and also sowing, from their reaping, the harvest of another life of service.

In that heaven world the child has realised his ideal,

and therefore the child brings out of the heaven world some memory of that ideal into the world in which he now lives. He is not far from the ideal, and therefore you should try with your intuition and your intelligence and your power to discover along what particular line that child has to go, what he has brought with him from the heaven world. It is a question of tact, sympathy, imagination, and of yourself realising the truth of the great Theosophic principles. It will take many mistakes, with a few successes, to realise what he is and to which of these four classes the child belongs, but it will make things enormously easier. You will know that his weaknesses come from his strength-are, indeed, signposts pointing out his virtues; that what he shows as failings are simply, in many cases, excess of virtues; and you make allowance for all these things. You see what is lacking when you see to what class he belongs; you see what is likely to be the weakness—you expect it—and you allow for it. You thus see how important is the knowledge which Theosophy gives us as to the heaven world. The care of the mother is necessary, yes; but, says the Theosophist, whence has come that child? And the answer to that question is one of the special contributions of Theosophy to the pre-natal aspect of education,

Then Theosophy has a great deal to say with regard to the natal condition. First, that the child is not merely the physical body that you see before you. We talk of astral bodies, mental bodies, and so forth, and we know that some day the ego is to be the master of these

bodies. He has more tools than one; he has more instruments than one; more modes for self-expression has he than one. And so we look upon the child as a multiplicity in a unity. We understand him better when we know that though he is now living in his physical body, he is also using a mental body and an emotional body, and that one or other of these may be dominating him at any particular moment. We divide him into his component parts, and we are not cross with him, under aggravating circumstances, as the ordinary teacher would be, because we know that not all of him is there; there is something left over; one body is dominant, but there are the other bodies, and there is the ego, unsuccessfully for the moment, striving to control its vehicles. No Theosophist can say that any child is hopelessly wicked. He may have little control over one body; he may have little control over another body, but the ego is there, and the ego is bound to achieve, because God, from whom he comes, and who is omnipotent, has willed that every part of Himself shall achieve. In eternity no one can be wicked; in time we can be ignorant—that is all. And that is all that the teacher can say; that is the only judgment the teacher can pass; and it is well that the Theosophical teacher should recognise this clearly.

So far as the natal condition is concerned, Theosophy tells us that there are four classes of children. There are the "blue" children. These are the children who respond to sound, who develop emotion through the stimulating influence of music. In teaching a child of that kind you work on his emotional and intuitional bodies. So, if you have a child who is evidently "blue" in spirit, you say to yourself that attention should be paid to his emotional and intuitional bodies; you conclude that the best way to help that child and to help the ego, is to surround him with those influences to which he can most readily respond. If you try to help him in any other ways it will not be so easy, because the ego cannot so easily be reached through these.

The second class are the "crimson" children: these children are the children of colour, and they have their principal response in the affections, and need teachers and other people who will love them. Crimson children are charming little creatures, and there are a certain number of these in every school. Then there are the "yellow" children; these are the intellectual children. And finally there are the "green" children, who represent sympathy; they are also the children of action, which is what true sympathy really means. There is no real sympathy except as it manifests itself in action, either on one plane or another In Man, Whence, How and Whither, we are told that the blue and the crimson children correspond to the bhakti yoga type, while the yellow children belong to jnana yoga, and the green children to karma yoga. That is an enormously important division in the science of teaching children. The Theosophical teacher has to find out what kind of child he has to deal with, and must record him accordingly.

When I was Principal of the Central Hindu College I did not classify these children as blue, green, yellow, crimson, for I did not then know anything about these things, but if I became Principal of another college, I know I should have four exercise books—one for blue, another for yellow children, and so on In this classification I may make a large number of mistakes; I may often have to transfer children from one class to another; but some day I shall get each one of them right, through experience, through imagination and through sympathy. These are the four classes, and they correspond to what the children have been in their heaven world, and we must always take that fourfold division into whatever world we may be considering.

Theosophy says semething more that is, very important. It marks out the different periods of unfoldment. It says, to start with, that the first period is from the age of one to the age of seven. Most educational authorities will say from one to six or from one to five; a few people say one to seven. The Theosophist says that primary education should begin at the age of seven years. I do not mean to say that there is no education before seven. I mean that up to seven there is one type of education, beyond seven another type of education. From one to seven, says the Theosophist, is the period of self-discovery. The young creature (I cannot say the ego, because the ego is not really down in the physical body yet; it is really the elemental who is in charge and who represents the ego at this

stage) of the self-discovery period typifies the race; at this period the child recapitulates the racial characteristics, running through, in his pre-natal period, the earlier non-human stages. Herbert Spencer says that the child goes through t' at which the race has gone through and that what has to be done at this period is to make the child a good animal Quite truly so, says the Theosophist; we do not for the moment want to make him a genius or a saint—we want to make him a good animal. This simply means that his body must show forth the best of the animal characteristics, whatever these may be

From the age of seven to fourteen the ego picks up tendencies, and needs a general education. We do not want him to specialise between these ages, but merely to acquire the general principles of things on a very small scale In that period the family is typified, and if you will read Mrs Besant's writings you will see that she emphasises that in this period the individual acquires the family virtues, in this period the foundations of the family virtues have to be laid. That must be done either in the family itself, or else the school must be such a family, and be so permeated with the family spirit that the principles of family life may be strengthened From fourteen to twenty-one there should be the development, not of general principles, but of self-expression, and hence this interval should be devoted to the beginnings of specialization. A youth should be given opportunities to show himself (or herself) for what he is, for he

is now the individual. He becomes aggressive, very often unpleasantly so, he becomes self-assertive, dogmatic. All that means that he is trying to find out his special characteristic; the ego is trying to see what kind of service is to be his special contribution to carry him on in the world from the second expansion of consciousness to the third — And so the individual is then dominant.

We might divide up the period after twenty-one as follows: from twenty-one to thirty-five, devoted to citizenship and to the family. A man has to support his family, it is his duty to do that, and he has his duty as a citizen as well. From thirty-five to forty-nine is the next period, and in it citizenship is more important even than the family Children are beginning to grow up; they are beginning to be able to take some of the burdens of the family from the shoulders of the elders. So that at this stage citizenship is even more important than the family. Then from forty-nine he becomes, as it were, a Sannyasin. He does not lose touch with the world; his family ties cease to be binding, but to the citizenship quality you add the race quality. The man of fifty ought not merely to love his country, he ought also to begin to reach the stage when he is beginning to love the world as well Some ought, perhaps, to be able to reach that stage earlier, but at least the man of fifty ought to realise that not only does he owe special service to the country to which he belongs, but that he has a duty to humanity at large. And then comes the final stage of all, when the individual owes no special

duty to his country, but belongs to the world, symbolising the time when the individual shall have passed through that third great expansion of consciousness, when he talks of "Our world." He has given himself up for the world, and that has to be symbolised in the lives which we try to make our citizens lead. That is, roughly, something of what we can say with regard to the natal period.

The post-mortem period is very important, because the pre-natal training and the natal training will influence enormously the road that the individual will take after death. The period he will pass in the heaven world depends on the training which he has received in the various periods I have enumerated. Entirely apart from this question of the heaven world, however, there is another question, we are told: the question as to what particular service that child, that youth, that individual has to render, of the specialization he is taking up

Think of the Hierarchy: each member must show that he is a specialist in service. The condition of admission to the higher ranks of the Brotherhood is that one shall be a specialist in service along some special line; in the lowest ranks, that one should recognise a certain speciality which is to be developed. Now, each one of you has some special service to render to the world, something no other individual can render. There is comething that you can give to the world; and it is the business of the teacher to help you to try and find that out. The ego, the mother and father, the elemental

(during the first seven natal years) and the teacher, they form a little committee. The elemental drops out after the age of seven; but the mother and father and the teacher should never drop out. Indeed, as far as regards the teacher, he represents the Master, and the Master never drops out. But there is always that little committee that ought to know what to do in order to help.

Then there is the child more or less as he is. I said a little earlier that it was an expansion of consciousness which marked the growth of the ego from the beginning of the human kingdom, right to the beginning of the super-human kingdom, and I should like to show you how you can bring out that expansion of consciousness, how you can bring about an initiation in a little child. You know how the Theosophist looks forward to Initiation; how he feels that there is to be given him an added power, capacity and strength for service; it is the goal for those who know what Initiation is. But there are intermediate stages, and I shall read to you a little description of an initiation in writing. I do not imagine Madame Montessori knows much about Initiation, but at least she knows what an initiation is to a little child, and if every physical plane teacher could bring his children to this stage, he would be doing incalculable service.

One beautiful December day, when the sun shone and the air was like Spring, I went up on the roof with the children. They were playing freely about, and a number of them were gathered about me I was sitting near a chimney, and said to a little five-year-old boy who sat beside me "Draw me a picture of this chimney,' giving him as I spoke a piece of chalk. He got down obediently and made a rough sketch of

the chimney on the tiles which formed the floor of this roof terrace. As is my custom with little children, I encouraged him, praising his work. The child looked at me, smiled, remained for a moment as if on the point of bursting into some joyous act, and then cried out. "I can write! I can write!" and kneeling down ag in he wrote on the pavement the word "hand". Then, full of eithusiasm, he wrote also "chimney," "roof." As he wrote, he continued to cry out. "I can write! I know how to write!" His cries of joy brought the other children, who formed a circle about him, looking down at his work in stupified amazement. Two or three of them said to me, trembling with excitement: "Give me the chalk. I can write too". And indeed they began to write various words mamma, hand, John, chimney, Ada

Not one of them had ever taken chalk or any other instrument in hand for the purpose of writing. It was the *first time* that they had ever written, and they traced an entire word, as a child, when speaking for the first time, speaks the entire word

That is a regular physical initiation. The teacher, in the moment of that enthusiasm, when that expansion is taking place, should try to explain to the child just why he is doing what he does. He should explain, for example for what purpose the child should write—that service may be done through writing. Similarly there are initiations, through arithmetic, through geography. A child's life must be a series of small, tentative initiations, typifying the spirit-tone of the real Initiation, leading up to it gradually, so that when the individual comes to the First Great Initiation he flashes into the buddhic plane and says to himself in an ecstasy "I am one with everything." He may then recognise that this flash of enthusiasm, when he has realised himself as one with Nature, is the direct result of those smaller

initiations which have been taking place time after time, life after life, repeated one after another in various lives until they are unified in the First Great Initiation itself. It is for such constant expansions of consciousness that all teachers should look; the small expansions at short intervals for the young child; bigger expansions at greater intervals for the older child.

It is important to remember that this episode described by Madame Montessori, though in some senses the result of training, is far more an entry into a new world. The child has entered the world of writing. He knows he can write. He has recognised, with a burst of joy, a capacity of whose existence he has hitherto been unaware, and it becomes now his happiness to express the new power in an infinite variety of ever-increasingly perfect forms. We are told that when an individual reaches the first of the great Initiations, he becomes aware of a new power. True, through many lives he has been gradually preparing to learn to wield that power, but the power comes to him as in a flash, and the important fact to remember is that between the First and the Second of the great Initiations it is his business to learn to express to the satisfaction of the Masters the new power entrusted to.him.

If I may be permitted an illustration from the War, troops are carefully prepared for a great push. The land is surveyed, and all obstacles removed which are capable of being got rid of. Then comes the time for the rush to the enemy's trenches. Step by step the men have to

tread the intervening ground, but while, from the standpoint of the private soldier, the triumph consists in occupying the enemy's trench, from the standpoint of the General the positions won have to be consolidated before a further advance can be made. All that the new position means must be made effective as against the enemy. Then comes the time for another rush forward, and this in its turn is made possible by the extent to which the strength of the earlier position has been utilised to the full Such a process is going on all the time, in every phase of life, and it is the basis of education. Our business is to lead the child almost unconsciously to know himself and his powers, and, out of the abundant joy with which he recognises a new faculty, to give him courage to persevere step by step until that faculty has been completely controlled. The young Initiate experiences a moment of supreme joy as, for the first time, he realises a certain aspect of the Unity. He determines that he will make that Unity a living reality, and the struggle in the lower worlds becomes possible because a sense of the joy he experienced ever abides with him.

This, in the earlier stages, is the way in which Theosophy would modify the existing educational process. Madame Montessori has grasped this reality, and has applied it to the education of young children, but it needs application in all stages of education, and if it were applied, would help maturity to retain the enthusiasm of youth. Such expansions of consciousness are

taking place more frequently than we know, and, indeed in the most varied conditions of life. To many, entry into the Theosophical Society is a very definite expansion of consciousness, which they feel has to be filled in by living as far as may be the Theosophic life. Everywhere expansions of consciousness are taking place. The duty of the ordinary teacher is to recognise their value. while the duty of the Theosophic teacher is to relate them to the major expansions of consciousness to which each one of them is leading. Life is, indeed, but a series of minor expansions of consciousness tollowed by innumerable fillings in A field may have been bought; but it has to be ploughed, and seeds sown in it. before its true value can come to its owner. Similarly, the Montessori child who cries. "I can write, I can write," has yet to use his writing power in the service of the world. The expansion of consciousness connoted by the cry has yet to be completed in the service.

From the increased sense of capacity thus consciously felt, the child gains courage to build onwards to the next stage. But it is obvious that for little children there must be a number of small expansions of consciousness, not too far apart, though as instruction proceeds, the period of preparation for the ensuing expansion of consciousness must gradually be lengthened by causing the pupil to understand how much there is to fill in. The young child must not have too much to fill in. Encouragement means, therefore, the arrangement of training so that the pupil may come upon an expansion of con-

sciousness at the appropriate time. In the very early stages of childhood part of the duty of the teacher is to draw the attention of the child to that which otherwise he might not recognise as an expansion of consciousness at all. That is the principle underlying the idea of praise as a necessary concomitant to the earlier stages of growth. The teacher should realise that his or her praise is nothing more nor less than the recognition from the outer world, for the sake of the lower bodies living in that world, of an expansion of consciousness the ego himself appreciates but which appreciation he may not necessarily be able to convey to his lower vehicles.

In other words, it is the business of the Theosophic teacher to associate himself with and to co-operate with the ego. The ego needs an ambassador down here, and the ambassador should be the teacher. It is the ambassador's duty to find out what the ego really wants, and to help the child, the ego's machinery, to satisfy its master. It is as if the ego were saying to the teacher: "I do wish you would help me with my vehicles. You see, I have had to plunge them into a world in which I find it rather difficult to control them. I had to send them there because even those worlds are reflections of the Divine, so I had to know all about them. I also had to run the risk of their getting into difficulties. But I should be infinitely obliged if you, who have got hold of your vehicles, having had them more years in the outer world than I have had mine, would just lend a helping hand. Your vehicles have gone through the stage through which mine are going now, and I should be much obliged if you would help me as far as you can; only, please do not try to take my place. Remember that my vehicles have their own ego. Your ego must not follow that vehicle-grabbing policy which so many teachers adopt in the present day."

We must never forget that, from the Theosophic standpoint, the young children we see around us have but recently left the heaven world. If we could only realise it, many of them have, probably, a memory of that heaven world which, though in the subliminal region of consciousness, still, to a certain extent, influences the waking life, and might, at all events in exceptional cases be brought within the region of waking memory. Now, the heaven world may be looked upon as in some way a continuous expansion of consciousness. In that world great ideals and great ambitions are experienced as actualities, and their grandeur and beauty make the egos want to come back into the lower worlds, realising that in the experiences in the lower worlds, are to be sought the foundations of the realities they have in the heaven world been unable to hold. The picture is glorious and real while it lasts, but sooner or later it begins to fade, and they learn that only in the lower worlds is to be found that wonderful secret which shall produce pictures imperishable. But the very beauty of the pictures makes it worth while to come again into the outer world. And the Theosophic teacher, when he is looking at these little children, must realise why he sees them round him.

They have just come from that heaven world, and they have come for a special purpose. It will take them many lives to accomplish that purpose, but the purpose is clear; and they nied to be helped to bear the purpose in mind, since it is so easy to imagine that the means are more real than the goal. The child is in the midst of those objects of the senses whereby the goal is to be reached. And there is the inevitable tendency to imagine that perhaps the objects of the senses themselves are the goal. The teacher must ever remember that he stands to emphasise the permanent amidst the impermanent. The child comes into a world full of objects of the senses, and his tendency is inevitably to limit himself to form. There are so many objects of the senses, that he desires continuously to be rushing from one to another The objects of the senses have their value, are indispensable to growth, inasmuch as they are the mothers of interest, but it is the duty of the teacher to help the child to pierce beneath the fleeting form into the eternal reality.

In Time the teacher represents Eternity, and I do not think it possible better to sum up the teacher's duty than by saying that while the teacher should train his pupils to have ambitions and to work for their fulfilment, he must never forget to provide in the character of his pupils against the despair that comes when a cherished ambition has failed. The more evolved pupil will, sooner or later, learn to work as if he were ambitious, but actually to be free from that type of ambition which can only be satisfied when it reaches the particular goal

towards the accomplishment of which its energies were directed. Knowing the truth of reincarnation, the teacher can impress his pupil with the fact that the way to succeed is to strive, and to remember that success must eventually come, though it may not come when we either want it or expect it. The will of man is divine, and therefore omnipotent.

Children should be encouraged to determine that they will become truly great in some department of human activity. One may determine to become a great singer, another a great orator, another a great statesman, another a great teacher, another a great soldier. If the teacher is able to awaken within his pupil the sense of assurance with regard to the inevitableness of the goal, however long the goal may take to reach, the child begins to derive from that sense a capacity of determination and perseverance of inestimable value. It has always been my practice to lay the very greatest stress upon imagin-I have never cared how wild the imagination of my pupils might be, provided it was directed to a noble and uplifting end. Imagination never runs riot when it is accompanied by the perception of the truths of reincarnation and of Karma. That which a child wills to become, that he must become, provided his will is trained to be firm and unshakable. From Theosophical Schools should come young citizens full of enthusiasm and imagination, happily united to a knowledge that every dream can become a reality in course of time, provided that its inspiring influence is used to encourage perseverance from step to step. The youth trained on Theosophical principles should be a most powerful force in National life.

Let me now say a word with regard to the vexed question of discipline. The Theosophical view that humanity is slowly but surely proceeding to a stage in which there will be no need for external rule, in that every one will be a law unto himself, finds an interesting echo in Herbert Spencer's view as to the object of discipline. He says: "Remember that the aim of your discipline should be to produce a self-governing being; not to produce a being to be governed by others." Carrying this principle further we begin to understand the place of discipline in education. Just as in the earlier stage of the growth of humanity we had divine Kings who imposed growth and happiness from without, so the relation of the parent to the child, or that of the teacher to the child, represents, however inadequately, the Divine King period of the race. In the very earliest stages the parent or teacher determines the results of action, by determining the actions themselves. A little later on the elder gradually leaves the child to the natural consequences of his actions, always taking care that causes are not introduced which would lead to results of an overwhelming character

From the standpoint of Theosophical teaching this is exactly the stage in which humanity as a whole is evolving at the present moment. In olden times only those natural consequences were allowed to us which

we needed for the particular requirements of that stage of our growth. The law of cause and effect was worked for us. We are now at the stage at which we increasingly take the law into our own hands. Says Herbert Spencer:

All transitions are dangerous; and the most dangerous is the transition from the restraint of the family circle to the non-restraint of the world. Hence the importance of pursuing the policy we advocate; which, by cultivating a boy's faculty of self-restraint, by continually increasing the degree in which he is left to his self-restraint, and by so bringing him, step by step, to a state of unaided self-restraint, obliterates the ordinary sudden and hazardous change from externally governed youth to internally governed maturity. Let the history of your domestic rule typify in little the history of our political rule: at the outset autocratic control where control is really needful; by and by an incipient constitutionalism, in which the liberty of the subject gains some express recognition; successive extensions of this liberty of the subject; gradually ending in parental abdication

This is an admirable statement of the relation of teacher to pupil, but, from the Theosophical standpoint, the words "parental abdication" do not altogether express that which actually happens. As in the case of humanity as a whole, the Elder Brethren never abandon or abdicate their position as rulers and guides, similarly, the parent or teacher down here must never renounce the position of teacher. He may stand aside, but he never abandons his watchfulness. It is not sufficiently remembered that the word "tuition" literally means watchfulness or guardianship. The extent to which the pupil will be able to reach the stage of self-control without the need of external law, depends upon his place on the evolutionary ladder. Some pupils may

need more control from without, others less; but the Theosophical teacher ever bears in mind the methods by which the Elder Brethren trained humanity. He remembers that as a teacher he represents the Elder Brethren, as his pupils represent humanity. And he adds to this knowledge a realisation of the fact that child-history recapitulates in brief the history of the race.

Believing in reincarnation, and understanding, at least vaguely, the Theosophical interpretation of the process of evolution, the Theosophical teacher should have been able to grasp the fact that that which he does not see in the child is of infinitely greater importance than that which is evident. In other words, that which the child appears to be is but the faintest reflection of that which in reality he is. Further, he must carefully bear in mind the fact that the worldly standards whereby we judge capacity, are more often than not faulty in the extreme. They may be fairly satisfactory as regards the average, but they are hopelessly inadequate to measure the exceptional.

This is important when we consider the value of examinations. The Theosophical principle should be only to introduce the external examination when, from the worldly standpoint, it becomes a necessity, when, that is to say, it is the next necessary link between the individual and the world around him. As William James says, the vital thing about an individual is "his emotional and moral energy and doggedness," and no method of measuring these has yet been discovered. Indeed, this energy and

doggedness may often transcend defects of body or of the senses. We are told that the blind Huber, "with his passion for bees and ants, can observe them to other people's eyes better than these can through their own."

This leads us to the conclusion that the body is but the instrument of the soul, an instrument which is by no means indispensable. What we happen to be in any individual life is of far less importance than what we are eternally. True, in any individual life we have to deal with the characteristics expressed at the time, but the Theosophical teacher must never forget that the child he sees before him is but a partial expression of the Monad within. The Monad is the assurance to the teacher of the child's future perfection. The child imagines the part to be the whole. The teacher, knowing the part to be but part, recognises that he sees but a portion of the whole The Theosophical teacher has an enormous advantage over those who do not know, for with his added knowledge he is able at least dimly to perceive the process of evolution which has brought the ego to the stage in which he sees it, and he also has some vague perception as to the pathway of the future.

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R. G. INGERSOLL

HOW TO REFORM MANKIND

[ISSUED FOR THE RATIONALIST PRESS ASSOCIATION, LIMITED]

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PUBLISHERS' NOTE

This famous Lecture of Colonel Ingersoll is taken from the Dresden edition of his works (12 vols.; £6 net), which was published in America shortly after his death. In this country nearly all his principal lectures and essays, apart from his legal addresses, are included in the series of *Lectures and Essays* issued in three parts at 6d. each (by post 8d.; the three parts is. iod.), or in one volume at 2s. 6d. net (by post 2s. iid.).

The Rationalist Press Association is, of course, not committed to any particular views advanced by Colonel Ingersoll, and it does not as a body subscribe to any general programme of social reform. It does, however, hold that mental liberty makes for moral improvement, and that intellectual and practical progress should go together. It offers this essay as exemplifying the generous aspirations for social betterment which, in Ingersoll's character, were inseparable from his strenuous heterodoxy and ardent love of truth.

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HOW TO REFORM MANKIND

I.

"THERE is no darkness but ignorance." Every human being is a necessary product of conditions, and every one is born with defects for which he cannot be held responsible. Nature seems to care nothing for the individual, nothing for the species.

Life pursuing life, and in its turn pursued by death, presses to the snow-line of the possible, and every form of life, of instinct, thought, and action is fixed and determined by conditions, by countless antecedent and co-existing facts. The present is the child, and the necessary child, of all the past, and the mother of all the future.

Every human being longs to be happy, to satisfy the wants of the body with food, with roof, and raiment, and to feed the hunger of the mind, according to his capacity, with love, wisdom, philosophy, art, and song.

The wants of the savage are few; but with civilisation the wants of the body increase, the intellectual horizon widens, and the brain demands more and more.

The savage feels, but scarcely thinks. The passion of the savage is uninfluenced by his thought, while the thought of the philosopher is uninfluenced by passion. Children have wants and passions before they are capable of reasoning. So, in the infancy of the race, wants and passions dominate.

The savage was controlled by appearances, by impressions; he was mentally weak, mentally indolent, and his mind pursued the path of least resistance. Things were to him as they appeared to be. He was a natural believer in the supernatural, and, finding himself beset by dangers and evils, he sought in many

A

ways the aid of unseen powers. His children followed his example, and for many ages, in many lands, millions and millions of human beings, many of them the kindest and the best, asked for supernatural help. Countless altars and temples have been built, and the supernatural has been worshipped with sacrifice and song, with self-denial, ceremony, thankfulness, and prayer.

During all these ages the brain of man was being slowly and painfully developed. Gradually mind came to the assistance of muscle, and thought became the friend of labour. Man has advanced just in the proportion that he has mingled thought with his work, just in the proportion that he has succeeded in getting his head and hands into partnership. All this was the result of experience.

Nature, generous and heartless, extravagant and miserly as she is, is our mother and our only teacher, and she is also the deceiver of men. Above her we cannot rise, below her we cannot fall. In her we find the seed and soil of all that is good, of all that is evil. Nature originates, nourishes, preserves, and destroys.

Good deeds bear fruit, and in the fruit are seeds that in their turn bear fruit and seeds. Great thoughts are never lost, and words of kindness do not perish from the earth.

Every brain is a field where nature sows the seeds of thought, and the crop depends upon the soil.

Every flower that gives its fragrance to the wandering air leaves its influence on the soul of man. The wheel and swoop of the winged creatures of the air suggest the flowing lines of subtle art. The roar and murmur of the restless sea, the cataract's solemn chant, the thunder's voice, the happy babble of the brook, the whispering leaves, the thrilling notes of mating birds, the sighing winds, taught man to pour his heart in song, and gave a voice to grief and hope, to love and death.

In all that is, in mountain range and billowed plain, in winding stream and desert sand, in cloud and star, in snow and rain, in calm and storm, in night and day, in woods and vales, in all the colours of divided light,

in all there is of growth and life, decay and death, in all that flies, and floats, and swims, in all that moves, in all the forms and qualities of things, man found the seeds and symbols of his thoughts; and all that man has wrought becomes a part of nature's self, forming the lives of those to be. The marbles of the Greeks, like strains of music, suggest the perfect, and teach the melody of life. The great poems, paintings, inventions, theories and philosophies enlarge and mould the mind of man. All that is is natural. All is naturally produced. Beyond the horizon of the natural man cannot go.

Yet, for many ages, man in all directions has relied upon, and sincerely believed in, the existence of the supernatural. He did not believe in the uniformity of nature; he had no conception of cause and effect, of the indestructibility of force.

In medicine he believed in charms, magic, amulets, and incantations. It never occurred to the savage that diseases were natural.

In chemistry he sought for the elixir of life, for the philosopher's stone, and for some way of changing the baser metals into gold.

In mechanics he searched for perpetual motion, believing that he, by some curious combinations of levers, could produce, could create a force.

In government, he found the source of authority in the will of the supernatural.

For many centuries his only conception of morality was the idea of obedience, not to facts as they exist in nature, but to the supposed command of some being superior to nature. During all these years religion consisted in the praise and worship of the invisible and infinite, of some vast and incomprehensible power—that is to say, of the supernatural.

By experience, by experiment, possibly by accident, man found that some diseases could be cured by natural means; that he could be relieved in many instances of pain by certain kinds of leaves or bark.

This was the beginning. Gradually his confidence increased in the direction of the natural, and began to

decrease in charms and amulets. The war was waged for many centuries, but the natural gained the victory. Now we know that all diseases are naturally produced, and that all remedies, all curatives, act in accordance with the facts in nature. Now we know that charms, magic, amulets, and incantations are just as useless in the practice of medicine as they would be in solving a problem in mathematics. We now know that there are no supernatural remedies.

In chemistry the war was long and bitter; but we now no longer seek for the elixir of life, and no one is trying to find the philosopher's stone. We are satisfied that there is nothing supernatural in all the realm of chemistry. We know that substances are always true to their natures; we know that just so many atoms of one substance will unite with just so many of another. The miraculous has departed from chemistry; in that science there is no magic, no caprice, and no possible use for the supernatural. are satisfied that there can be no change, that we can absolutely rely on the uniformity of nature, that the attraction of gravitation will always remain the same. and we feel that we know this as certainly as we know that the relation between the diameter and circumference of a circle can never change.

We now know that in mechanics the natural is supreme. We know that man can by no possibility create a force, that by no possibility can he destroy a force. No mechanic dreams of depending upon, or asking for, any supernatural aid. He knows that he works in accordance with certain facts that no power can change.

So we in the United States believe that the authority to govern, the authority to make and execute laws, comes from the consent of the governed and not from any supernatural source. We do not believe that the king occupied his throne because of the will of the supernatural. Neither do we believe that other are subjects, or serfs, or slaves by reason of any supernatural will.

So our ideas of morality have changed, and millions now believe that whatever produces happiness and wellbeing is, in the highest sense, moral. Unreasoning obedience is not the foundation or the essence of morality. That is the result of mental slavery. To act in accordance with obligation perceived is to be free and noble. To simply obey is to practise what might be called a slave virtue; but real morality is the flower and fruit of liberty and wisdom.

There are very many who have reached the conclusion that the supernatural has nothing to do with real religion. Religion does not consist in believing without evidence or against evidence. It does not consist in worshipping the unknown, or in trying to do something for the Infinite. Ceremonies, prayers, and inspired books, miracles, special providence, and divine interference, all belong to the supernatural, and form no part of real religion.

Every science rests on the natural, on demonstrated facts. So morality and religion must find their foundations in the necessary nature of things.

II.

HOW CAN WE REFORM THE WORLD?

Ignorance being darkness, what we need is intellectual light. The most important things to teach, as the basis of all progress, are that the universe is natural; that man must be the providence of man; that, by the development of the brain, we can avoid some of the dangers, some of the evils, overcome some of the obstructions, and take advantage of some of the facts and forces of nature; that, by invention and industry, we can supply, to a reasonable degree, the wants of the body, and by thought, study, and effort we can, in part, satisfy the hunger of the mind.

Man should cease to expect any aid from any supernatural source. By this time he should be satisfied that worship has not created wealth, and that prosperity is not the child of prayer. He should know that the supernatural has not succoured the oppressed, clothed the naked, fed the hungry, shielded the innocent, stayed the pestilence, or freed the slave.

Being satisfied that the supernatural does not exist, man should turn his entire attention to the affairs of this world, to the facts in nature.

And, first of all, he should avoid waste-waste of energy, waste of wealth. Every good man, every good woman, should try to do away with war, to stop the appeal to savage force. Man, in a savage state, relies upon his strength, and decides for himself what is right and what is wrong. Civilised men do not settle their differences by a resort to arms. They submit the quarrel to arbitrators and courts. This is the great difference between the savage and the civilised. Nations, however, sustain the relations of savages to each other. There is no way of settling their disputes. Each nation decides for itself, and each nation endeavours to carry its decision into effect. duces war. Thousands of men at this moment are trying to invent more deadly weapons to destroy their fellow-men. For eighteen hundred years peace has been preached, and yet the civilised nations are the most warlike of the world. There are in Europe to-day between eleven and twelve millions of soldiers, ready to take the field, and the frontiers of every civilised nation are protected by breastwork and fort. The sea is covered with steel-clad ships, filled with missiles of The civilised world has impoverished itself. and the debt of Christendom, mostly for war, is now nearly thirty thousand million dollars. The interest on this vast sum has to be paid; it has to be paid by labour, much of it by the poor, by those who are compelled to deny themselves almost the necessities of life. This debt is growing year by year. There must come a change, or Christendom will become bankrupt.

The interest on this debt amounts, at least, to nine hundred million dollars a year, and the cost of supporting armies and navies, of repairing ships, of manufacturing new engines of death, probably amounts, including the interest on the debt, to at least six million dollars a day. Allowing ten hours for a day—that is, for a working day—the waste of war is at least six hundred thousand dollars an hour—that is to say, ten thousand dollars a minute.

Think of all this being paid for the purpose of killing and preparing to kill our fellow-men. Think of the good that could be done with this vast sum of money; the schools that could be built, the wants that could be supplied. Think of the homes it would build, the children it would clothe.

If we wish to do away with war, we must provide for the settlement of national differences by an international court. This court should be in perpetual session; its members should be selected by the various Governments to be affected by its decisions, and, at the command and disposal of this court, the rest of Christendom being disarmed, there should be a military force sufficient to carry its judgments into effect. There should be no other excuse, no other business for an army or a navy in the civilised world.

No man has imagination enough to paint the agonies, the horrors, and cruelties of war. Think of sending shot and shell crashing through the bodies of men. Think of the widows and orphans! Think of the maimed, the mutilated, the mangled!

III.

ANOTHER WASTE.

Let us be perfectly candid with each other. We are seeking the truth, trying to find what ought to be done to increase the well-being of man. I must give you my honest thought. You have the right to demand it, and I must maintain the integrity of my soul.

There is another direction in which the wealth and energies of man are wasted. From the beginning of history until now man has been seeking the aid of the supernatural. For many centuries the wealth of the

world was used to propitiate the unseen powers. In our own country the property dedicated to this purpose is worth at least one thousand million dollars. The interest on this sum is fifty million dollars a year, and the cost of employing persons, whose business it is to seek the aid of the supernatural, and to maintain the property, is certainly as much more. So that the cost in our country is about two million dollars a week, and, counting ten hours as a working day, this amounts to about five hundred dollars a minute.

For this vast amount of money the returns are remarkably small. The good accomplished does not appear to be great. There is no great diminution in The decrease of immorality and poverty is hardly perceptible. In spite, however, of the apparent failure here, a vast sum of money is expended every year to carry our ideas of the supernatural to other Our churches, for the most part, are closed during the week, being used only a part of one day in No one wishes to destroy churches or Church organisations. The only desire is that they shall accomplish substantial good for the world. In many of our small towns, towns of three or four thousand people, will be found four or five churches, sometimes These churches are founded upon immaterial differences—a difference as to the mode of baptism, a difference as to who shall be entitled to partake of the Lord's supper, a difference of ceremony, of government, a difference about fore-ordination, a difference about fate and free-will. And it must be admitted that all the arguments on all sides of these differences have been presented countless millions of times. subjects nothing new is produced or anticipated, and vet the discussion is maintained by the repetition of the old arguments.

Now, it seems to me that it would be far better for the people of a town, having a population of four or five thousand, to have one church; and the edifice should be of use, not only on Sunday, but on every day of the week. In this building should be the library of the town. It should be the club-house of the people, where they could find the principal newspapers and periodicals of the world. Its auditorium should be like a theatre. Plays should be presented by home talent, an orchestra formed, music cultivated. The people should meet there at any time they desire. The women could carry their knitting and sewing, and connected with it should be rooms for the playing of games, billiards, cards, and chess. Everything should be made as agreeable as possible. The citizens should take pride in this building. They should adorn its niches with statues, and its walls with pictures. It should be the intellectual They could employ a gentleman of ability, possibly of genius, to address them on Sundays on subjects that would be of real interest, of real importance. They could say to this minister:-

"We are engaged in business during the week; while we are working at our trades and professions we want you to study, and on Sunday tell us what you have found out."

Let such a minister take for a series of sermons the history, the philosophy, the art, and the genius of the Greeks. Let him tell of the wondrous metaphysics, myths, and religions of India and Egypt. Let him make his congregation conversant with the philosophies of the world, with the great thinkers, the great poets, the great artists, the great actors, the great orators, the great inventors, the captains of industry, the soldiers of progress. Let them have a Sunday school in which the children shall be made acquainted with the facts of nature, with botany, entomology, something of geology and astronomy.

Let them be made familiar with the greatest of poems, the finest paragraphs of literature, with stories of the heroic, the self-denying, and generous.

Now, it seems to me that such a congregation in a few years would become the most intelligent people in the United States.

The truth is that people are tired of the old theories. They have lost confidence in the miraculous, in the supernatural, and they have ceased to take interest in "facts" that they do not quite believe.

"There is no darkness but ignorance."

There is no light but intelligence.

As often as we can exchange a mistake for a fact, a falsehood for a truth, we advance. We add to the intellectual wealth of the world, and in this way, and in this way alone, can be laid the foundation for the future prosperity and civilisation of the race.

I blame no one; I call in question the motives of no person; I admit that the world has acted as it must.

But hope for the future depends upon the intelligence of the present. Man must husband his resources. He must not waste his energies in endeavouring to accomplish the impossible.

He must take advantage of the forces of nature. He must depend on education, on what he can ascertain by the use of his senses, by observation, by experiment and reason. He must break the chains of prejudice and custom. He must be free to express his thoughts on all questions. He must find the conditions of happiness, and become wise enough to live in accordance with them.

IV.

HOW CAN WE LESSEN CRIME?

In spite of all that has been done for the reformation of the world, in spite of all the inventions, in spite of all the forces of nature that are now the tireless slaves of man, in spite of all improvements in agriculture, in mechanics, in every department of human labour, the world is still cursed with poverty and with crime.

The prisons are full, the courts are crowded, the officers of the law are busy, and there seems to be no material decrease in crime.

For many thousands of years man has endeavoured to reform his fellow-men by imprisonment, torture, mutilation, and death, and yet the history of the world shows that there has been, and is, no reforming power in punishment. It is impossible to make the penalty great enough, horrible enough, to lessen crime.

Only a few years ago, in civilised countries, larceny and many offences even below larceny were punished by death; and yet the number of thieves and criminals of all grades increased. Traitors were hanged and quartered or drawn into fragments by horses, and yet treason flourished.

Most of these frightful laws have been repealed, and the repeal certainly did not increase crime. In our own country we rely upon the gallows, the penitentiary, and the jail. When a murder is committed the man is hanged, shocked to death by electricity, or lynched, and in a few minutes a new murderer is ready to suffer a like fate. Men steal; they are sent to the penitentiary for a certain number of years, treated like wild beasts, frequently tortured. At the end of the term they are discharged, having only enough money to return to the place from which they were sent. They are thrown upon the world without means, without friends—they are convicts. They are shunned, suspected, and despised. If they obtain a place, they are discharged as soon as it is found that they were in prison. They do the best they can to retain the respect of their fellow-men by denying their imprisonment and their identity. In a little while, unable to gain a living by honest means, they resort to crime, they again appear in court, and again are taken within the dungeon walls. No reformation, no chance to reform, nothing to give them bread while making new friends.

All this is infamous. Men should not be sent to the penitentiary as a punishment, because we must remember that men do as they must. Nature does not frequently produce the perfect. In the human race there is a large percentage of failures. Under certain conditions, with certain appetites and passions, and with a certain quality, quantity, and shape of brain, men will become thieves, forgers, and counterfeiters. The question is whether reformation is possible,

whether a change can be produced in the person by producing a change in the conditions. The criminal is dangerous, and society has the right to protect itself. The criminal should be confined, and, if possible, should he reformed. A penitentiary should be a school; the convicts should be educated. So prisoners should work, and they should be paid a reasonable sum for their labour. The best men should have charge of prisons. They should be philanthropists and philosophers; they should know something of human prisoner, having been taught, we will say, for five years—taught the underlying principles of conduct, of the naturalness and harmony of virtue, of the discord of crime, having been convinced that society has no hatred, that nobody wishes to punish, to degrade, or to rob him, and being at the time of his discharge paid a reasonable price for his labour, being allowed by law to change his name so that his identity will not be preserved, he could go out of the prison a friend of the government. He would have the feeling that he had been made a better man: that he had been treated with justice, with mercy; and the money he carried with him would be a breastwork behind which he could defy temptation, a breastwork that would support and take care of him until he could find some means by which to support himself. And this man, instead of making crime a business, would become a good, honourable, and useful citizen.

As it is now, there is but little reform. The same faces appear again and again at the bar; the same men hear again and again the verdict of guilty and the sentence of the court, and the same men return again and again to the prison cell. Murderers, those belonging to the dangerous classes, those who are so formed by nature that they rush to the crimes of desperation, should be imprisoned for life, or they should be put upon some island, some place where they can be guarded, where it may be that by proper effort they could support themselves; the men on one island, the women on another. And to these islands should be

sent professional criminals, those who have deliberately adopted a life of crime for the purpose of supporting themselves; the women upon one island, the men upon another. Such people should not populate the earth.

Neither the diseases nor the deformities of the mind or body should be perpetuated. Life at the fountain should not be polluted.

v.

HOMES FOR ALL.

The home is the unit of the nation. The more homes, the broader the foundation of the nation, and the more secure.

Everything that is possible should be done to keep this from being a nation of tenants. The men who cultivate the earth should own it. Something has already been done in our country in that direction, and probably in every State there is a homestead exemption. This exemption has thus far done no harm to the creditor class. When we imprisoned people for debts, debts were as insecure, to say the least, as now. By the homestead laws, a home of a certain value, or of a certain extent, is exempt from forced levy or sale; and these laws have done great good. Undoubtedly they have trebled the homes of the nation.

There is another question in which I take great interest, and it ought, in my judgment, to be answered by the intelligence and kindness of our century.

We all know that, for many, many ages, men have been slaves, and we all know that during all these years women have, to some extent, been the slaves of slaves. It is of the utmost importance to the human race that women, that mothers, should be free. Without doubt, the contract of marriage is the most important and the most sacred that human beings can make. Marriage is the most important of all institutions. Of course, the ceremony of marriage is not the real marriage. It is only evidence of the mutual flames that burn within.

There can be no real marriage without mutual love. So I believe in the ceremony of marriage; that it should be public; that records should be kept. Besides, the ceremony says to all the world that those who marry are in love with each other.

Then arises the question of divorce. Millions of people imagine that the married are joined together by some supernatural power, and that they should remain together, or at least married, during life. If all who have been married were joined together by the supernatural, we must admit that the supernatural is not infinitely wise.

After all, marriage is a contract, and the parties to the contract are bound to keep its provisions; and neither should be released from such a contract unless, in some way, the interests of society are involved. I would have the law so that any husband could obtain a divorce when the wite had persistently and flagrantly violated the contract; such divorce to be granted on equitable terms. I would give the wife a divorce if she requested it, if she wanted it.

And I would do this, not only for her sake, but for the sake of the community, of the nation. All children should be children of love. All that are born should be sincerely welcomed. The children of mothers who dislike, or hate, or loathe the fathers, will fill the world with insanity and crime. No woman should, by law, or by public opinion, be forced to live with a man whom she abhors. There is no danger of demoralising the world through divorce. Neither is there any danger of destroying in the human heart that divine thing called love. As long as the human race exists, men and women will love each other, and just-so long there will be true and perfect marriage. Slavery is not the soil or rain of virtue.

I make a difference between granting divorce to a man and to a woman, and for this reason: A woman dowers her husband with her youth and beauty. He should not be allowed to desert her because she has grown wrinkled and old. Her capital is gone; her

prospects in life lessened; while, on the contrary, he may be far better able to succeed than when he married her. As a rule, the man can take care of himself, and, as a rule, the woman needs help. So, I would not allow him to cast her off unless she had flagrantly violated the contract. But, for the sake of the community, and especially for the sake of the babes, I would give her a divorce for the asking.

There will never be a generation of great men until there has been a generation of free women—of free mothers.

The tenderest word in our language is maternity. In this word is the divine mingling of ecstasy and agony, of love and self-sacrifice. This word is holy!

VI.

THE LABOUR QUESTION.

There has been for many years ceaseless discussion upon what is called the labour question—the conflict between the working man and the capitalist. Many ways have been devised, some experiments have been tried, for the purpose of solving this question. Profitsharing would not work, because it is impossible to share profits with those who are incapable of sharing losses. Communities have been formed, the object being to pay the expenses and share the profits among all the persons belonging to the society. For the most part these have failed.

Others have advocated arbitration. And, while it may be that the employers could be bound by the decision of the arbitrators, there has been no way discovered by which the employees could be held by such decision. In other words, the question has not been solved.

For, my own part, I see no final and satisfactory solution except through the civilisation of employers and employed. The question is so complicated, the ramifications are so countless, that a solution by law, or by force, seems at least improbable. Employers

are supposed to pay according to their profits. They may or may not. Profits may be destroyed by competition. The employer is at the mercy of other employers, and as much so as his employees are at his mercy. The employers cannot govern prices, they cannot fix demand, they cannot control supply; and at present, in the world of trade, the laws of supply and demand, except when interfered with by conspiracy, are in absolute control.

Will the time arrive, and can it arrive, except by developing the brain, except by the aid of intellectual light, when the purchaser will wish to give what a thing is worth, when the employer will be satisfied with a reasonable profit, when the employer will be anxious to give the real value for raw material: when he will be really anxious to pay the labourer the full value of his labour? Will the employer ever become civilised enough to know that the law of supply and demand should not absolutely apply in the labour market of the world? Will he ever become civilised enough not to take advantage of the necessities of the poor, of the hunger, and rags, and want of poverty? Will he ever become civilised enough to say: "I will pay the man who labours for me enough to give him a reasonable support, enough for him to assist in taking care of wife and children, enough for him to do this, and lay aside something to feed and clothe him when old age comes —to lay aside something, enough to give him house and hearth during the December of his life, so that he can warm his worn and shrivelled hands at the fire of his home "?

Of course, capital can do nothing without the assistance of labour. All there is of value in the world is the product of labour. The labouring man pays all the expenses. No matter whether taxes are laid on luxuries or on the necessaries of life, labour pays every cent.

So we must remember that, day by day, labour is becoming intelligent. So, I believe, the employer is gradually becoming civilised, gradually becoming kinder; and many men who have made large fortunes from the labour of their fellows have given of their millions to what they regarded as objects of charity, or for the interests of education. This is a kind of penance, because the men that have made this money from the brain and muscle of their fellow-men have ever felt that it was not quite their own. Many of these employers have sought to balance their accounts by leaving something for universities, for the establishment of libraries, drinking fountains, or to build monuments to departed greatness. It would have been, I think, far better had they used this money to better the condition of the men who really earned it.

So, I think, that, when we become civilised, great corporations will make provision for men who have given their lives to their service. I think the great railroads should pay pensions to their worn-out emplovees. They should take care of them in old age. They should not maim and wear out their servants and then discharge them, and allow them to be supported in poor-houses. These great companies should take care of the men they main; they should look out for the ones whose lives they have used, and whose labour has been the foundation of their prosperity. Upon this question public sentiment should be aroused to such a degree that these corporations would be ashamed to use a human life and throw away the broken old man as they would cast aside a rotten tie.

It may be that the mechanics, the working men, will finally become intelligent enough to really unite, to act in absolute concert. Could this be accomplished, then a reasonable rate of compensation could be fixed and enforced. Now such efforts are local, and the result up to this time has been failure. But, if all could unite, they could obtain what is reasonable, what is just, and they would have the sympathy of a very large majority of their fellow-men, provided they were reasonable.

But, before they can act in this way, they must become really intelligent—intelligent enough to know what is reasonable, and honest enough to ask for no more.

So much has already been accomplished for the work-

ing man that I have hope, and great hope, of the future. The hours of labour have been shortened, and materially shortened, in many countries. There was a time when men worked fifteen and sixteen hours a day. Now, generally, a day's work is not longer than ten hours, and the tendency is to still further decrease the hours.

By comparing long periods of time, we more clearly perceive the advance that has been made. In 1860 the average amount earned by the labouring men, workmen, mechanics, per year, was about two hundred and eighty-five dollars. It is now about five hundred dollars, and a dollar to-day will purchase more of the necessaries of life, more food, clothing, and fuel, than it would in 1860. These facts are full of hope for the future.

All our sympathies should be with the men who work, who toil; for the women who labour themselves, and children, because we know that labour is the foundation of all, and that those who labour are the Caryatides that support the structure and glittering dome of civilisation and progress.

VII.

EDUCATE THE CHILDREN.

Every child should be taught to be self-supporting, and every one should be taught to avoid being a burden on others as they would shun death.

Every child should be taught that the useful are the honourable, and that they who live on the labour of others are the enemies of society. Every child should be taught that useful work is worship, and that intelligent labour is the highest form of prayer.

Children should be taught to think, to investigate, to rely upon the light of reason, of observation and experience; should be taught to use all their senses; and they should be taught only that which, in some sense, is really useful. They should be taught the use of tools, to use their hands, to embody their thoughts in

the construction of things. Their lives should not be wasted in the acquisition of the useless, or of the almost useless. Years should not be devoted to the acquisition of dead languages, or to the study of history, which, for the most part, is a detailed account of things that never occurred. It is useless to fill the minds with dates of great battles, with the births and deaths of kings. They should be taught the philosophy of history, the growth of nations, of philosophies, theories, and, above all, of the sciences.

So, they should be taught the importance, not only of financial, but of mental honesty; to be absolutely sincere; to utter their real thoughts, and to give their actual opinions. And, if parents want honest children, they should be honest themselves. It may be that hypocrites transmit their failing to their offspring. Men and women who pretend to agree with the majority, who think one way and talk another, can hardly expect their children to be absolutely sincere.

Nothing should be taught in any school that the teacher does not know. Beliefs, superstitions, theories, should not be treated like demonstrated facts. The child should be taught to investigate, not to believe. Too much doubt is better than too much credulity. So, children should be taught that it is their duty to think for themselves, to understand, and, if possible, to know.

Real education is the hope of the future. The development of the brain, the civilisation of the heart, will drive want and crime from the world. The school-house is the real• cathedral, and science the only possible •saviour of the human race. Education, real education, is the friend of honesty, of morality, of temperance.

We cannot rely upon legislative enactments to make people wise and good, neither can we expect to make human beings manly and womanly by keeping them out of temptation. Temptations are as thick as the leaves of the forest, and no one can be out of the reach of temptation unless he is dead. The great thing is to make people intelligent enough, and strong enough, not to keep away from temptation, but to resist it. All

the forces of civilisation are in favour of morality and temperance. Little can be accomplished by law, because law, for the most part, about such things, is a destruction of personal liberty. Liberty cannot be sacrificed for the sake of temperance, for the sake of morality, or for the sake of anything. It is of more value than everything else. Yet some people would destroy the sun to prevent the growth of weeds. Liberty sustains the same relation to all the virtues that the sun does to life. The world had better go back to barbarism, to the dens, the caves, and lairs of savagery; better lose all art, all inventions, than to lose liberty. Liberty is the breath of progress; it is the seed and soil, the heat and rain, of love and joy.

So, all should be taught that the highest ambition is to be happy, and to add to the well-being of others; that place and power are not necessary to success; that the desire to acquire great wealth is a kind of insanity. They should be taught that it is a waste of energy, a waste of thought, a waste of life, to acquire what you do not need, and what you do not really use for the benefit of yourself or others.

Neither mendicants nor millionaires are the happiest of mankind. The man at the bottom of the ladder hopes to rise, the man at the top fears to fall. The one asks, the other refuses; and, by frequent refusal, the heart becomes hard enough, and the hand greedy enough, to clutch and hold.

Few men have intelligence enough, real greatness enough, to own a great fortune. As a rule, the fortune owns them. Their fortune is their master, for whom they work and toil like slaves. The man who has a good business, and who can make a reasonable living and lay aside something for the future, who can educate his children, and can leave enough to keep the wolf of want from the door of those he loves, ought to be the happiest of men.

Now, society bows and kneels at the feet of wealth. Wealth gives power. Wealth commands flattery and adulation. And so, millions of men give all their

energies, as well as their very souls, for the acquisition of gold. And this will continue as long as society is ignorant enough, and hypocritical enough, to hold in high esteem the man of wealth without the slightest regard to the character of the man.

In judging of the rich, two things should be considered: How did they get it, and what are they going to do with it? Was it honestly acquired? Is it being used for the benefit of mankind? When people become really intelligent, when the brain is really developed, no human being will give his life to the acquisition of what he does not need, or what he cannot intelligently use.

The time will come when the truly intelligent man cannot be happy, cannot be satisfied, when millions of his fellow-men are hungry and naked. The time will come when in every heart will be the perfume of pity's sacred flower. The time will come when the world will be anxious to ascertain the truth, to find out the conditions of happiness, and to live in accordance with such conditions; and the time will come when in the brain of every human being will be the climate of intellectual hospitality.

Man will be civilised when the passions are dominated by the intellect, when reason occupies the throne, and when the hot blood of passion no longer rises in successful revolt.

To civilise the world, to hasten the coming of the Golden Dawn of the Perfect Day, we must educate the children, we must commence at the cradle, at the lap

of the loving mother.

VIII.

WE MUST WORK AND WAIT.

The reforms that I have mentioned cannot be accomplished in a day, possibly not for many centuries; and in the meantime there is much crime, much poverty, much want, and, consequently, something must be done now.

Let each human being, within the limits of the possible, be self-supporting; let everyone take intelligent thought for the morrow; and if a human being supports himself and acquires a surplus, let him use a part of that surplus for the unfortunate, and let each one, to the extent of his ability, help his fellow-men. Let him do what he can in the circle of his own acquaintance to rescue the fallen, to help those who are trying to help themselves, to give work to the idle. Let him distribute kind words, words of wisdom, of cheerfulness, and hope. In other words, let every human being do all the good he can, and let him bind up the wounds of his fellow-creatures, and at the same time put forth every effort to hasten the coming of a better day.

This, in my judgment, is real religion. To do all the good you can is to be a saint in the highest and in the noblest sense. To do all the good you can, this is to be really and truly spiritual. To relieve suffering, to put the star of hope in the midnight of despair, this is true holiness. This is the religion of science. The old creeds are too narrow; they are not for the world in which we live. The old dogmas lack breadth and tenderness; they are too cruel, too merciless, too savage. We are growing grander and nobler.

The firmament inlaid with suns is the dome of the real cathedral. The interpreters of nature are the true and only priests. In the great creed are all the truths that lips have uttered, and in the real litany will be found all the ecstasies and aspirations of the soul, all dreams of joy, all hopes for nobler, fuller life. The real church, the real edifice, is adorned and glorified with all that Art has done. In the real choir is all the thrilling music of the world, and in the star-lit aisles have been, and are, the grandest souls of every land and clime.

"There is no darkness but ignorance."
Let us flood the world with intellectual light.

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Marx and Modern Capitalism.

J. T. WALTON NEWBOLD, M.A.

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May 1918

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Marx and Modern Capitalism

By J. T. WALTON NEWBOLD, M.A.

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THE Marxian believes that the clue to the current social order, moral codes, ethics, laws, and politics of any particular period is to be found in the means by which the people obtain their livelihood, the tools they use and the way in which these tools are owned and controlled. Likewise he bases his whole programme of social re-organisation on his conviction that material evolution is making ready within the womb of the present the conditions on which alone can be reared the fabric of social ownership and which alone holds out the hope of obliterating class antagonisms, wars,

and political oppressions.

Through all the vicissitudes of this world struggle, through the temporary revival of class despotism and the abeyance of civil liberties through the chaos of political life and the anarchy of international relations, through this appalling time when the world seems to be hurtling into barbarism and the capitalist democracies make use of the vilest methods of feudal tyranny, the Marxian Socialist feels within him the glow of an increasing hope, and reads in these signs of dissolution and of ordering anew, the promise that the world is getting ready for Social-Democracy. He stands upon the solid tock of the materialist conception of history, and as he hears the groaning and cracking of the social ice-pack he knows that the dark, sad winter of capitalism is drawing to a close and that the currents of change betoken the coming of the springtide of the world's joy.

• Social systems do not melt away imperceptibly; vested interests do not acquiesce in their overthrow or assist in the process of their own undoing; owning and governing classes have no room for the ethics of self-denial and humility when the hour of revolution is upon them. The tumult of the present is evidence that something more epoch-making than

the ordinary is in progress, and the lessons of the past tell us clearly enough that it is a vast social upheaval that we

are experiencing.

To determine what are the appropriate methods for Socialists to employ at this juncture alike in educational propaganda, in industrial organisation, and in political policy, it is necessary to understand the nature and tendencies of present-day capitalism. And to do this, in turn, requires us to keep a most careful watch on every vital transformation in the methods and organisation of production.

Another Industrial Revolution.

Amongst other things this war has proved to be a gigantic test of the capabilities as well as a stock-taking of the resources of modern industry. It has been a colossal trial of efficiency, in which have been revealed alike the weakness and the strength of the system. The industrial structure of every country at war has been strained to the uttermost to supply the requirements of its government and people. For once, a continuous demand has been maintained which, contrary to all the experience of the past, has become larger and larger the more fierce has been the competitive struggle. Industry has had to produce faster and ever faster every kind of raw material and many kinds of finished articles. It has had to increase the production despite the fact that it has had a constantly diminishing reserve of skilled and accustomed workmen. It has had to enlist in its depleted ranks tens and hundreds of thousands of white women and young persons, and men of the barbaric as well as the agricultural peoples. It has called into existence a new proletariat, a new reserve of labourers, composed of a class of persons who have never before minded a machine and seldom handled a tool.

For these inexperienced workers and to augment output, capitalist industry has needed to add to the number and variety of its tools. It has required to instal machines which turn out a great number of parts all of the same shape and size, and it has had to organise a type of factory where all these parts can be sorted and fitted together into the finished article. It has had to share out the manufacture of the parts of a shell, or an engine, or whatnot, among scores and hundreds of shops, all of them independent before

the war but now co-operating instead of competing. The technical basis of capitalist concentration of industry has been provided and, in the hurry and scurry of making the apparatus of the war that was going to still for ever the ghost of Socialism, the capitalists have given to it the body and substance wherein its soul can and must become real.

Again, as the nation in arms, and, latterly, the alliance of nations in arms, through a common financial control and a single purchasing agency, have replaced the thousands, if not millions, of small, unsystematic, unrelated orders for all kinds of commodities by a combined system of orders, capitalist industry has become, in increasing measure, one gigantic service supplying the needs of the greater part of the civilised world.

The governments—who are, after all, but the executive committees of the owners of land and capital masquerading in the guise of the "impartial" State as the disinterested "public" authority-have compelled the "captains of industry" to put their houses in order, have taken over the direction of great sections of their businesses, opened up new departments, appointed controllers, and have, to a varying degree, abolished or restricted private management and enterprise. They have permitted the capitalists to go on drawing profits out of the undertakings which they are permitted to continue to own, though these persons longer perform, or are even deemed to be performing, a useful function in these nationalised, semi-nationalised The private capitalist demi-semi-nationalised concerns. owns, but the organised capitalists—the State—have come to control industry. This is an important stage in the social revolution which follows logically and naturally upon the transformation which has been taking place in the technical basis of wealth production...

The war, which for us is a drimatic and revolutionary episode in the evolution of economic and political systems, is by no means the shipwreck of our hopes, but a development which we must seek to understand in order that we may turn its results and its lessons to the advantage of the working class. To those who object to this attitude of mind let me say that for us there can be no ethic and no ideal higher than the interest of the revolutionary working class. That is the cardinal principle, the present day truth which we have to impress upon every section of the Labour and Socialist Movement. That is the philosophy of Socialism on which

alone we can depend if we are going to build up a vigorous and class conscious fighting force. Having that to strengthen our morale, to impart courage, and to emancipate our minds from the subtle influence of middle-class thought and prejudice, let us see how the events of the last few years have affected "the prevailing mode of economic production and exchange," which, Marx said, "will inevitably modify every other branch and department of human life, political, ethical, religious, moral, etc." Let us study the vast improvements in the technique of production and in the mobilisation of manufactures which have been stimulated and expedited by the organisation of the nation's industries for war and for war preparations. Thereby may we bring home to the world how their conditions have been changed and what part they may and must play in the emancipation of themselves as individuals and as a class.

Naval Armaments and Industry.

There has all along been the closest connection between experiments and devices for weapons of war and invention and improvement in industrial processes. Gun manufacture in the 14th and 15th centuries gave to the world the method of casting iron, and in 1856 Bessemer, in endeavouring to produce a stronger iron for cannon, but upon the converter process of making steel on a large scale, thereby rendering wrought iron almost obsolete for heavy engineering work, and laying the foundation of the modern steel industry with all its wonderful achievements and its unforeseen social and political consequences. This invention brought together the artillery maker and the steel producer. The use and improvement of armour plate called for great research into metal alloys, stimulating new metal manufactures, such as nickel, phosphor-bronze, tungsten, etc., and combining these with the original iron and steel trade. Then, the introduction of tougher steel, made available by reason of this blending of metals, necessitating the construction and use of powerful forging machinery, presses, heavy tools and high-speed tool steels. All this resulted in alliances and combines and amalgamations between ironstone and other mineowners, ironmasters, steel producers, tool makers, metal manufacturers and others. Steel works made railway material, girder work, pipes, tubes and boiler plates, whilst railway contractors, bridge builders, locomotive and marine

engineers began to interest themselves in the manufacture of iron and steel, either by establishing new departments and branches of their business or, more often, by agreement

with and shareholding in existing undertakings.

Sir Charles Siemens, who made railway material for the G.W.R., succeeded in producing for the Admiralty a steel suitable for naval shipbuilding, so that warships and, afterwards, merchant ships began to be built of Siemens steel rather than of iron. Improvements in explosives resulted in the forging of more powerful and more rapid-firing artillery and in the making of a more destructive shell, and these developments created a demand for the more extensive use and strengthening of armour-plate. Producers of ship steel and steel armour purchased shipyards and commenced to build swift and heavily plated warships. The craze for building swift torpedo craft and greyhound cruisers resulted in the adoption of the turbine engine, which was next applied to ocean liners, and made the marine engineers seek after better, stronger and more economical boilers, tubes, blades, etc.

The application of hydraulic and electric machinery to the working of the guns, mountings and other parts of a warship, and the general substitution of the light engine for hand labour on capstans, etc., brought electrical plant, cable, dynamo, pumping and other engineers into line with the naval contractors. The furnishing of luxurious trans-Atlantic steamships caused shipbuilders to combine with woodworking and furnishing firms, just as the use of water-tube boilers brought the tube-makers into relationship with the marine engineers, and the adoption of oil fuel resulted in a connexion between motor builders and shipbuilders.

The equipment of huge steel plants, shipyards, repair bases, harbour schemes, railways and power-works has linked up structural steel contractors, crane and bridge builders, cable and wire makers, cement mixers, electrical engineering firms and explosives and chemical producers into vast syndicates and associations of interests which, to all intents and purposes, form one industry or group of industries, one employer or combination of employers connected with the iron, steel, shipbuilding and engineering employers.

Now, the submarine menace, following upon the Government chartering of liners and cargo vessels for transport

antile builders and mercantile builders into warship conactors. The line of demarcation has become so fine as lmost to have disappeared. The Government, as the Adniralty and the Shipping Controller, is "pooling" the naonal shipbuilding, marine engineering and kindred reources, laying out new national dockyards under private nanagement and placing old private dockyards under naional control, until the change in methods of production as become reflected in a change in management, in propery relationships, in regulations, in laws, in workmen's conlitions and in social arrangements.

Our Debt to Conscription.

The conscript armies, which the improvement in the means of communication, i.e., roads and railways and steamships, has made it possible to place and maintain in the field. have even more profoundly affected industry than have the navies of the world. They have only recently come to influence this country at first hand, but they have had a tremendous influence in the United States and in Germany. The incessant warfare in the West, together with the requirements of the trapper, gave the United States from the first a musket and rifle manufacture. Then the Civil War between armed peoples using the new railways, the new machinery and the new iron industry of the last century in a new world under new conditions, resulted in the wholesale adaptation of iron tools to war work. Large bodies of men could only be held in check by speeding-up the output of bullets from the rifle, hence the Gatling machine-gun, with several barrels and a single trigger. Large bodies of men required numerous stands of rifles, made exactly alike and all using eartridges exactly alike. These could only be made quickly and in great numbers by division of labout, by standardising processes and by the use of accurate machinery. The Americans and the Germans required many millions of rifles, magazine rifles, machine guns and thousands of millions of cartridges. The machine tool makers, the makers of sewing machines, of agricultural and other implements supplied the requirements of their rulers. The rifle industry reacted on the machine trades, and the requirements of the armed peace that followed the Franco-German War thoroughly established the connexion between the machine-tool and rifle manufactures of Germany and New England. Improvements in all types of field artillery, in machine guns, in rifles as well as the adoption of new metallic cartridges and smokeless powders; the continuous increase in the size of armies and in the variety of armaments; the enormous demands of quick firing guns on field transport, and of the hundreds of army corps on the supply services of their governments; all the inter-play of offensive and defensive measures combined to bring into one infinitely complex system the whole manufacture of the machinery of land warfare.

The steel and steel alloy producers, the light machine tool makers, the scientific instrument experts, the carriage, cycle, motor-car and locomotive builders, the explosives and chemical producers, the electrical and civil and mechanical engineers, the cable and wire drawers, these and many more have to bring together their several and multifold services to construct field, for tress and light artillery, machine guns, automatic rifles, all sizes and kinds of ammunition, explosive charges, transport wagons, roadways and field railways; to plan and prepare fortifications and to lace these together with all the modern means of transmitting messages: provide for the aerial scouts, the gas and fire jets, and to attend instantly to the infinite requirements of up-to-date military warfare. Into this whirlpool of industrial combination this country has been drawn, and is now racing, together with her Allies, in as many years as the Germans took decades towards that co-operative control, that centralisation of capital, that complete social ownership and direction of industry whereon alone we can erect the Socialist Commonwealth. Under inter-governmental control the production of wealth and services is losing steadily its competitive and anarchie character and is becoming a system of international production for the use of a league of governments. But the league of governments, masquerading as a league of nations, will continue to be the international general staff of the master class, organised to increase the efficiency of the exploiting system and to defend the sovereignty of its owners and directors.

Coal and Power.

We have shown above how iron and steel capitalism have been beaten on the terrible anvil of the War God into the reinforced platform and centre pillar of the Co-operative Commonwealth. Now, let us see how that other giant industry of coal-raising is being organised to serve the community of men with the stored up energy of fossilised sunshine and teeming primeval forest life. Not only the metal and machine industries above-mentioned, but those which provide the fuel and motive power by which the means of production are driven and their output distributed, are exemplifying the same tendency towards combination and unified control.

' The supply of coal has passed more and more into the hands of huge syndicates of producers, whose personnel is frequently the same as that of the petroleum companies. Many of the great colliery companies are subsidiaries of the iron, steel and engineering concerns that dug coal primarily for their own use, and then began to sell the ever-growing balance of output on the open market. Others are owned and operated by groups of individuals or firms who are engaged simply in the raising of coal, and whose fortunes and whose further industrial developments are built on the foundation of a successful colliery business. All over the country huge amalgamations have taken place in the getting and marketing of coal, and it is a usual thing for interests in Yorkshire to be deeply involved in South Wales, or for Scottish owners to be interested in pits in the Midlands and elsewhere. Coal owners from all the fields are to be found participating in the opening up and development of new areas, such as the Doncaster and Kent coalfields.

The same tendency which displays itself in other industries is to be seen in the increasing size of modern collieries, and in the continuous adoption of machinery, electricity and surface plant. The underground worker become more and more a machine minder, whose heavy work is undertaken and whose output is augmented by the application to his trade of superior technique. With the advancement of applied science, and with the intensification of competition, which results in eliminating waste and which serves to swell the sum of profits, colliery owners have installed washeries, bye-product plants and coke ovens for the better grading of coals, for the recovery of all the latent riches of the mineral, for the manufacture of coke, and for the production of the bases of hundreds of chemicals.

Here has been found the occasion for an immense coordination of industries which draw their raw materials from coal. The dye industry, on which the cotton and woollen industries of Lancashire and Yorkshire are so greatly dependent, is based upon the distillation of tar from byeproduct plants, and affords a technical bridge between the mineral and metal industries on one hand and the textile industries on the other.

The finishers of cottons and woollens have an ever-growing community of interest—a material basis of co-operation in the scheme of production with the coal masters, gas producers and chemical manufacturers. Chemical manufacturers, both industrial and pharmaceutical, derive an immense number of their materials from the bye-product operators, whilst users of motor spirit now look to benzol as much as to petrol for the propellant of their engines. Arrangements have already been made by the distributive agencies of the great petroleum syndicates for the sale after the war of the coal bye-products, which certainly implies a very close community of interests between the owners and vendors of the two sources of fuel and illuminant. Coal, iron and steel, petroleum, chemicals, dves; such are the indispensable raw materials, manufacturing accessories and fuels, whose production is now passing under a unified control made practicable by the progress of industrial technique

Now there are plans and projects for the economy of power production and the conservation of energy. It is proposed to utilise coal at the pit head to make both electricity and gas, to be manufactured in large installations by the most modern methods and transmitted to the consumers by cables and pipes stretching far and wide over the countryside. If the production of power and illuminant is thus to be centred upon the coalfields and undertaken by the coal raisers, and if these services are to be organised on this gigantic scale, the economic position of those who control the source and utilisation of fuel will be tremendously powerful.

Colliery companies are already biring out waste heat and power, supplying electricity for lighting, and interesting themselves in the utilisation of their bye-products. Iron and steel companies are making pipes, tubes, retorts, gas tanks, etc., and combining with the makers of electric equipment, cables, coal cutting, hauling and pumping machinery. Colliery and petroleum interests have their own selling and carrying agencies and steamship lines. The fuel raising, fuel distilling and bye-product recovery industry is vet another

branch of modern production, with an organisation fitted for social ownership and providing one more proof of the historical accuracy of the Marxian theory of economic and social progress.

The Traffic Trust.

Closely bound up with the problems of fuel resources and of power raising are those which concern the transport of materials from place to place, whether by road, by rail, or The exchange of commodities, which became general with the rise of the capitalist system of production, necessitated considerable outlay on improvement of means of communication between one place and another. roads, then canals and, afterwards, tramways and railways, were the successive stages in the interlacing of the new industrial and commercial areas. Postal, telegraph and telephone services were called into being for the interchange of messages and the economy of time and effort which modern productive efficiency demands. It was in the provision of these requirements that the iron, steel, engineering and coal industries found the encouragement which so immensely lostered their growth. The adoption of liquid fuel and of rubber for commercial purposes added the motor vehicle to the means of land transit, and the harnessing of electricity has brought into use a new variation of railway carriage. This continuous improvement in the means of communication has played an all-important part in making possible the coordination of various productive undertakings and the practical combination of smaller businesses into single enterprises of gigantic size.

At home, the canals and railways afforded the first opportunity for landowners and capitalists to "pool" their accumulated rents and profits and to attain to a community of interest where previously there had been ficice economic antagonisms. The trainways, motor transport and kindred undertakings have, since then, brought together financiers, electrical engineers and local industrial magnates into the same businesses. All the electrical undertakings and power companies are considering a project for linking up, their businesses with the colliery, iron and steel and similar companies on the one hand, and the railway companies, now converted to a policy of electrification of their services, upon the other trainway and investment corporations and the

Government, through the Ministry of Reconstruction, all favour such a colossal merging of what may be termed the vital industries and utility services of the country. The iron and steel magnates and the engineering interests foresee a tremendous effort of renewal, reconstruction and extension of railways, canals, etc., in the pursuit of national efficiency.

The costlines, of the effort and the length of time required for the execution of the original railways and canals can best be appreciated by comparing the tools and blasting materials available in the "forties" and to-day. Long and ill-ventilated tunnels, deep cuttings, high embankments and viaducts were then the result of prodigious toil and patience, which it is all too easy to under-rate. Our existing canal system was the last great achievement of an industrial technique devoid of the machine and relying solely upon the wood and iron tool. The railways stand between the period of manufacture and that of machino-facture. The displacement of hand drill, crowbar, pick and shovel by the rock-boring machine-drill operated by compressed air or electricity, the steam navvy and the high-force water blast; the supersession of gunpowder by dynamite, blastite, guncotton, cordite, and other powerful charges have made gigantic schemes for docks, railway lines and canals very much easier to take in The colossal quantities of explosives required by public contractors and engineers laid the foundation of a technical and financial community of interest between these and the powder and chemical manufacturers. These latter. as we have already shown, are now associated with the metal refineries, blast furnace owners, and coke-oven operators. whilst the former have inter-locking connections of a similar nature with structural steel makers, crane, caisson, pumping machine builders and heavy engineers.

In the near future we are likely to see the commencement of huge canal schemes, of harbour works, and of vast schemes of railway and tramway reconstruction and reorganisation. These projects will find a use for the huge quantities of high explosives which the war developments will have made it possible and desirable to produce, and will afford employment for tens of thousands of men who have lost their old occupations, have been ousted by the machine, and are accustomed to the rough and tumble of navvy life in the trenches

Not only will the military explosives and armament coneractors thus find another opportunity of serving their grate-

ful country, but the iron and steel interests with slag to dispose of and iron rods to utilise in some way or other, will extend the preparation of concrete slabs and ferro-concrete for use on the self-same schemes, for road surfaces, etc. They and the cement makers, stone crushers and quarrymasters will find there and in the provision of cement and concrete for frame buildings, viaducts, water works, pipe lines and, perhaps, above all, for the erection of tens of thousands of workmen's dwellings, an outlet for their commodities and a stimulus to their enterprise. Not only houses. offices and roads, but ocean-going ships are now built of concrete. Colliery companies are already very extensively engaged in the making of bricks. We shall find them as coal and iron masters, combining to produce and market steel framework, non wire and bars, concrete, stone, bricks and other building materials. They will become more and more involved in house, works and office construction and in civil engineering. They will be mechanical and electrical engineers, steel makers, shipbuilders, locomotive, carriage, wagon and tramway erectors. They will be fuel, electric power, heat and lighting producers, coke-oven operators and chemical manufacturers. In fact, they are so, in some instances, to-day.

Capitalism and Agriculture.

The integration of industry and the combination of capitals will not cease even here. The bye-product plants at the collieries and blast furnaces make great volumes of sulphate of ammonia, and the iron works yield the basic slag of commerce. From chemical plants and coke-ovens calcium eyanide and other nitrogen compounds are being made available as fertilisers, destined to become more and more necessary for renewing the crop-growing capabilities of the soil and for increasing the grain harvests of the world. Instead of contenting themselves with dung and natural manures, farmers will use more and more artificial tertilisers, just as they are supplementing natural leeds with machine-made cattle cakes and meals.

Agriculture, in whose service the tool was so largely formed, is now making extensive demands on the machinist and on the low speed oil engineer and, hence, of the iron and coal master.

Most important of all, however, it produces the potato, the beetroot and other vegetable sources of the carbo-hydrates from which alcohol is made. Alcohol, as a stimulant used to excess, interferes with the proper exercise of the wageworker's labour-power, and this fact is being recognised by scientific students of industrial efficiency. Alcohol, as an industrial hindrance, will tend to disappear just as soon as the "disinterested" trade (and the "disinterested" newspapers that live on its advertisements) which insists on the right of the worker to have his pint, discovers that it can sell alcohol as profitably as a means to industrial efficiency. ready alcohol is figuring largely in the scheme of industry as a source of drugs, as a solvent in the manufacture of explosives, in making varnishes, starch and sugar, in treating rubber, in making dives, photographic materials, and as a fuel. All this implies that alcohol and the alcohol-yielding vegetables, are becoming the raw material of the same industries as are supplied by the colliery and blast furnace and metal refining interests. This signifies that the industrial capitalisation of agriculture is at hand and that the landowning class (the agrarian capitalists) are about to merge still further with the industrial capitalist class. Capitalist production is about to sweep over into agriculture, to complete the submergence of the small undertaker therein, and to prove once more that time and tide justify Marx to the hilt.

Exploitation without End.

The application of steam-power and of iron and steel to the construction of sea-going ships, increased cargo-carrying capacity, speed, dock and harbour undertakings, etc., have made feasible the huge expansion of trans-oceanic traffic in commodities which has become so continuous and so efficient as to permit of the establishment of industrial and commerrial concerns having their several processes of production and their departments of trade in different countries and even in sundered continents. These developments have enabled nternational production to grow out of international trade, and have afforded innumerable channels of investment in distant countries and virgin lands. Shipowners, merchant houses, finance corporations and foreign railways have branched out into almost every conceivable extension of profit-making venture. The merchants in the East, the railWay companies in Canada, Argentina and elsewhere, the investment trust and shipping company in Africa, the land mortgage company in America, have undertaken all kinds of business and possessed themselves of every manner of property. They play into one another's hands, co-operate with each other in placing and executing orders, in furthering Empire development, and have the most intimate arrangements, alliances and agencies with and for manufacturing concerns at home.

To all intents and purposes there are in this country five great groups of shipowners which are, in turn, reducible to two—the Cunard-P. & O.-R.M.S.P.-Ellerman group and the Furness-Withy interests. Both groups are related to each other, especially through the armament, shipbuilding, iron and steel interests. These latter are involved in all kinds of mineral ventures, whilst the soap and chemical companies & are connected with the vegetable oil supply of West Africa. The shipowners, the ranching companies, the meat packers and the cold storage proprietors; the railway corporations, the land mortgage trusts, the grain elevator operators and the lumber cutters; the rubber estate owners, the tea planters, the petroleum syndicates, the news and telegraph agencies and the colonial and foreign bankers, lock and interlock in a system or systems of amazing complexity, operating, directing and saleguarding the investments of the ... drone class of persons who, in this and other capitalist countries, batten upon the productive enterprise of every land. They are, besides collecting the tribute of millions in far-off continents, exchanging surplus products for the infinite raw materials of which modern industry has imperative need. They are building up a vast international economy of production which will outlive the domination of their presents employers, who are but the still tolerated survivals of property relationships and business arrangements which have become obsolete.

Wonderful as was the economic and social revolution brought about by the substitution almost everywhere throughout industry of the steam-driven machine for the hand-operated tool, it was but a beginning of the transformations in society and in politics which are now being carried forward by still more marvellous application of human thought to material things. Instead of the prodigal consumption of crude coal under some wasteful boiler in an inefficient stoke-hole, carefully distilled products of the col-

liery, the oil well and even of the field are being used to raise heat and to generate electric power. The mineral, the vegetable and the animal raw materials are now being submitted to the scientist in order that he may extract from them every grain of treasure and every unit of energy. Cotton yields now not only its fibres but its seeds, which are no longer thrown aside until they have given up their precious oils to the soapmaker, the cattle food manufacturer and the chemist, which latter blends them with cotton lint to make high explosives and passes them on to the armament firm or to the public works contractor. As with raw cotton, so it is with timber, coal, and, latterly to an immense extent, with the oil products of the tropical forest, which figure in the toilet saloon, on the breakfast table, in the farm-yard and in the furniture store. As the sources of human wealth are split into their component elements and put together again by the exercise of intelligent human labour to supply the infinite requirements of society, the productions of field and mine and mill are drawn together into closer and ever more connected compass to form the acchnical and economical basis of social ownership and of international industrial democracy.

Capitalism and the State.

All this bringing together of the means of production, all this connecting up of the many processes in the preparation of a commodity, all this lacing and interlacing of highways ocean services, and wireless or cable message-bearing, have brought the administration of businesses, the management of departments, the movement of money and credit and the control of men to a stage where existing forms of government, local, national, imperial, are all out-of-date. State and federal parliaments, chambers of law-makers and tax-voters. cannot control the machinery of government, the officials of bureaucracy, much less take any real part in administering industry and directing production. It is not merely the personnel of Parliament, it is the character and purpose of the legislative chambers which make them unsuitable for the administrative requirements, whether of State Capitalism or of Social-Democracy. They are institutions which survive from a time when the State had nothing to do with the management of industry, except on a very insignificant scale. They are composed of men elected by property owners or

occupiers in territorial areas whose traditional business it is to relieve the owners of property of all hindrances to the enjoyment of their possessions, to enlarge the bounds of their personal liberty, to arrange for the defence and protection of the said property owners both at home and abroad, whether from enemy aggression, social discontent, or, latterly, disease and famine which were formerly deemed to be within the province of the State Church as being "acts of God."

The whole idea of government has until recently had nothing to do with the organization of production, and now that circumstances have made it necessary for the State to engage in industry on a gigantic scale, the owners of existing undertakings have been quick to assist in this new development so as to build it up on lines which should conform with. their class interests. The new system has been developed apart from parliamentary supervision and with capitalist assistance and advice. Certain sections of the capitalist class are, indeed, clamouring for a greater measure of parliamentary control, or, better still, destructive action, but these, especially the noisy merchant community, are socially wasteful and economically unnecessary. It is their economic weakness which explains their exclusion from the spoils, and this forced exclusion which produces the amusing chorus of howls and warnings to which some Socialists are paying an unwarrantable attention. Merchants, shopkeepers, brokers and all kinds of traders now become enthusiastic champions of civil liberties and parliamentary government because conditions are making them economic reactionaries and potential, but extremely dangerous, allies of the working class. The doomed middle class will do its utmost to give new life and impart new vigour to Parliament, which is its natural weapon of attack and defence, but the days of both are well nigh numbered, since the Capitalists and the Workers will neither of them have a use for it in their administration of things.

The Workers and the State.

The State was called into existence after the institution of private ownership of such social wealth as up to that time had been accumulated, to defend the new order and to further the interests of those who, at different periods, were the

60

executive committee, and controlled its actions by yielding or withholding personal service or, at a later date, contritutions from their possessions, which contributions, as aids, loans or taxes, constituted the revenue of the State, form of the State has changed from time to time, and the means whereby the owners of property have exercised control over the collection and disposal of their contributions have Sometimes, they have sat as the Great Council; varied. sometimes, they have scarcely been consulted by the King; sometimes, they have come together in Parliament to vote money in return for redress of grievances; sometimes, again, they have been able to enforce the principle of "no taxation without representation." But the Parliament has never been the Executive. It has only been a means whereby successive classes of property owners have been able to render the Executive powerless by withholding supplies or revenue indispensable to its upkeep. When the landowners and merchants became economically supreme and politically dominant in Parliament, they compelled Charles II., William III. and other occupants of the throne to recognise the "Constitution" and hand over control of the Executive to They then proceeded to transform the House of Commons into a farce until another economic force, that of the manufacturers, won their way to power in that Chamber. and, relying on the threat of a Radical Revolution, secured a share in the spoils of government. To-day, the capitalist class—landowners, manufacturers, financiers—controls the Executive and proceeds to transform the People's Chamber into the House of Camouflage. Now, the proletariat, the propertyless working class, aspires to conquer the State, and the entire class of property owners, with feverish energy, struggles to break down the Parliamentary approach, and throws up every civil and nulitary obstacle to bar the advance of the last class. It pretends to give them more political representation by widening the franchise, it invites them to participate in certain offices of minor importance, or else it recommends them to abandon "dogmatic class politics" and fight for a great "People's Charter." It tries persuasion and it strengthens its police system. It prefers to use guile. but it holds force in reserve.

The capitalist class, in so far as it has exerted its political power through Parliament, has done so in its capacity as a tax-paying class. The working class does pay taxes, both direct and indirect, towards the upkeep of the State, but as

it only does so, in the long run, to its detriment as a wealthproducing class, it is evident that its contribution towards the maintenance of the executive committee of the propertied classes must be of another character to that of its masters. Whether the workers continue to pay taxes, and hence to make a nominal contribution in this way to its revenues, or whether they secure the abolition of all burdens on their means of subsistence, their support of the State will, in the last analysis, remain the same. The working class produces the surplus values which the propertied classes annex, and out of which they devote a portion to the upkeep of their executive committee, the State. The workers' power, their political power, depends on their ability or inability to withhold their labour-power. If they can do that then they can capture the whole machinery of Government. But as their aim is to hold and to administer the means of social production which they themselves operate, and not to use their power to exploit others, they will no longer require to maintain the organ of class rule, the executive committee of an order of propenty owners, and can set to work to demolish it, substituting for it their Council of Workers' Committees whose business it will be to organise the production and circulation of goods and services

In order to be in a position to achieve this revolutionary aim the workers must set themselves forthwith to forge the terrific weapon of industrial action-or, to be precise, inaction—and they must, as they become conscious of their purpose and power, consider and adopt such methods as will. at one and the same time, arouse their fellows, prepare them for the final struggle, and make ready the appropriate institutions by means of which they will organize the system of production which their political triumph will place within their grasp. Not only must Socialists be morally and intellectually convinced that Capitalism is "uscless, dangerous, and ought to be abolished," and have ideas as to how that abolition is to be brought about, but they must discover the ways in which to bring their fellow workers to the same frame of mind and point of view. This cannot be done either by striking the heart-strings or by the most logical presentation of facts and theories. It can only be achieved by giving to the workers continuous experience of the manner in which Capitalism handles a rebellious workingclass, applies its vaunted patriotism and public spirit, and

shows by deeds, not words, its ruthless and unscrupulous nature.

Let the working class challenge the capitalist class on the floor of the House of Commons (and in the municipal council chambers of the land) and seek to wrest from it the mastery of the State. Let it test the sincerity or correctness of those political democrats who assure us that it is only necessary to make the voice of the people heard with sufficient emphasis and the State will prove to be themselves. Let us see how the State will direct "the whole civil and military forces of the Crown," how it will instruct Scotland Yard to act, how it will make use of the Law Courts, and how it will ensure that the whole Whitehall Bureaucracy shall confirm the theory that "the State is the People." Let it put to the test the specious professions of the politicians of capitalist democracy. But, lest these professions should be found wanting, let it be ready to show those that it stands immediately behind its elected delegates and that they are only the spear-head thrust across the Bar of the House by the workers, who keep firm and vigorous hold of the shaft of Industrial Unionism.

Then, if "the executive committee" displays any inclination to temporize, let the workers give the shaft a twist. If that proves inadequate, let them exercise "the Right to be Lazy" so that "the executive committee" may continue to deliberate on an empty stomach. The Social Revolution has more to win by the workers staying in bed than by

fighting at the barricades.

Organisation and Education.

So much for political action, a function purely destructive. Industrial action, the action of the industrial organisation of the workers, must be determined from time to time by the conditions under which it has to be exercised. The need of the hour is to find some way of bringing together the workers, now combined together by crafts which are obsolete, by trades which are disappearing, in sectional unions which no longer conform to the range or area of production, in federations to encounter federations of masters who have since merged their businesses. More and more, the capitalist class combines its membership and organises its business of profit-making into a union of exploitation and a single system of absorbing labour-power. The workers must

ke their rules more elastic, their organisation more kible, their policy more militant. They must enlist as an my, be self-disciplined for attack and defence, and, above I. equip their spirits with courage and their minds with nowledge. They have both to organise to gain the victory nd then to maintain and consolidate the positions they have von. They have to carry through the Revolution, and in such a way as to make it impossible for the expropriated class to rally the discontented ones and achieve a counter-Revolution. The workers must be ready, therefore, to take over and to carry on all the machinery of production, the public utility services and the necessary social arrangements. The time has passed for vague aspirations, for moral maxims. for eatch phrases, and for emotional satisfaction. We must learn, we must organise, we must act, we must conquer, and this we shall do it we have but Sense and Courage! Courage and Sense!

British Socialist Party.

PONKO

CONSTITUTION.

Object.—The object of the Party is the same as that of the Social-Democratic Parties in other countries, viz., the socialisation of the means of production and distribution.

Methods.—The Education of the People in the principles of Socialism.

The closest possible co-operation with trade union organisations and the advocacy of industrial unity of all workers as essential to bring about the socialisation of the means of production.

The establishment of a militant Socialist Party in Parliament and on Local Bodies, completely independent of all parties which support the capitalist system.

Immediate Action.—The British Socialist Party will vigorously advocate and support all measures and activities that in the opinion of the Party will strengthen the workers in their fight against the capitalist interests.

The B. S. P. has branches in all the principal industrial centres.

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For particulars of membership write to:-

ALBERT INKPIN,

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CHAPTER ONE.

I.—INTRODUCTION.

MODERN SOCIALISM is a scientific movement based upon the historic evolution of the past and the economic conditions of the present. It is not, therefore, something that has been hatched in the brain of a poet or in the imagination of some idealist philosopher. It is true that many noble and generous souls in the past sought to outline ideal social systems wherein all the inhabitants would be happy and free from poverty and its cruel sting. The distinction between those early idealists and modern Socialism is the difference between Utopianism and Science. For example, Plato in his "Republic," Thomas More in his "Utopia," together with many other scholars, depicted a series of ideal social conditions by drawing upon a fertile and imaginative idealism. They were Utopians. modern scientific Socialism builds upon reality. It looks upon society as an ever-changing category, and it is able to explain why society has changed in the past and why it must change in the future. The reason why Socialism is able to explain the past and the present and to foreshadow the future is because it establishes itself upon the facts of history and the truths of economic science.

11.

MAN AND TOOLS.

History clearly demonstrates that society is continually changing. It shows that stagnation means, relatively speaking, retrogression. And it shows that human evolution has passed up through Savagery, Barbarism, Slavery, Feudalism, and has now reached Capitalism in the higher industrially developed nations. Socialism, therefore, seeks to show that Capitalism is only a passing phase in the development of humanity, and scientifically contends that the next step must be *International Socialism*. This contention, however, is not made arrogantly or merely assumed; it is based upon historic and economic facts. We know, which no one will deny, that man, in order to perpetuate

is species, must supply his material needs in order to live. Ie is one of the organisms of the planet, and, like them, has to lepend upon extracting his means of subsistence from the orces of nature. The progress of man has been determined n the measure that he has perfected the means of production -the tools by which he compels Nature to yield up her wealth. The power to make tools at will for definite processes lifts man above the animal kingdom and the natural laws which govern the evolution of animals. The animal uses its organs which cannot be detached from its body to provide its means of life; these organs cannot be changed at will, and can only be modified after centuries of incessant struggle and adaptation. But man, on the other hand, by making tools, or organs for providing the things necessary for existence, can change them and alter them at will. He can add to the organs for procuring food by adding new and better adapted tools to the process of labour. Thus the power to make and devise tools places an abyss between the animal and the human species. It is the tool, or the means of production by which man wins his livelihood from Nature, that is the greatest factor in determining human progress. Hence, in studying prehistoric society the historians have named the various epochs of prehistory in the terms of the materials from which the primitive tools were made. These epochs are called the Stone, Bronze, and Iron Ages.

Having shewn how important a factor the tool is in human development, it is necessary to observe how it has reacted

upon and influenced social evolution.

III.

ORIGIN OF PRIVATE PROPERTY AND RISE OF STATE.

In primitive society the tools were owned and controlled communally. The longest period of human evolution was spent under primitive communism. Within the clan system of common ownership was developed all the conditions which made civilisation possible. We cannot outline here the development which led to the origin of private property.* Suffice to

[•] See first chapter of "The State; its Origin and Function." S.L. Press. 18. 3d.

say that with the advent of private property there grew up economic antagonisms among the propertied interests and a class struggle between the property owners and the propertyless. So long as the means of life were held in common the interests of the community were identical. This was the great bond that linked the members of the clan together as brethren. And, indeed, they were brethren in every sense of the word, because the clan was based upon blood-kinship. But with the appearance of private property kinship was destroyed and replaced by political society based upon a territorial basis, and within which property was the ground-work of social relations. From this period there began that clash of interests between individuals, between classes, and between nations, of which history is but the record.

With the destruction of primitive communism and the rise of private property there took place new social relations among men, and new social institutions were originated. In other words, new economic conditions created new social institutions. Due to the ferocity of the class antagonism, which now existed in society between the wealthy class and the propertyless inhabitants, it seemed as though society was going to be rent in pieces. The first condition of social progress is social order. Society presupposes organisation, and the latter involves social discipline. This, indeed, is the function of government. But neither government nor social discipline need mean tyranny or despotism. A captain of a football team is no more tyrannical than the conductor of an orchestra. They are both necessary in order to prevent chaos and to achieve that unity of effort which makes social co-operation so much greater in its results than mere individual effort. In consequence of the fierce class struggle produced by the antagonism of interests between rich and poor the property-holding class decided to enforce social order in its class interest. It thereupon used its economic power and made private property the basis of political power. This was done by throwing open the powers of government to property holders only. Thus by using its economic power to capture the control of government the property holders raised themselves to the status of the ruling class. Once in that position the propertied interests organised the armed forces of the community, which were placed at the disposal of the ruling class as a means of enforcing its will upon society. With the rise of a governing and property-holding power able to enforce its decrees by armed might we get the ORIGIN of the Political State. And with such a sovereign power in its hand the master

Class SOON CLESTER SOCIET OLDER DA HIPTHINGSFILE PIES PLOBELLAISE

by means of the State.

Thus was social order created. But it was social order in the interest of the ruling class. From that time to this the State has been the weapon of the ruling class by means of which it pas maintained its economic power and enforced its will upon he subject and the enslaved class. Consequently the function of government, ever since the rise of private property and the State, has not been to organise society on behalf of the comnunity but to govern society in the interests of property. Whether we examine Greece or Rome, the State was the power upon which the ruling class depended to maintain its supremacy over the slaves and its other opponents. Under Feudalism the Crown and the barons held back the growing merchant class in the town and held down the serfs in the country. And within Capitalism the State is the weapon by means of which the workers are held in subjection—the army and navy always being at the disposal of the propertied interests in their conflict with Labour. Thus the origin of the State begins with the revolt of the propertyless after the dissolution of primitive communism. Its function, under different ruling classes, has always been the same—to intimidate and hold down the subject class and thus preserve and enforce the interests and aims of the property-holding class.

IV.

FUNCTION OF REVOLUTION.

It may seem strange that, despite the many revolutions which have taken place in the past, class struggles should continue. And it is sometimes claimed that, since past revolutions have failed to modify the clash of classes, the social revolution as advocated by Socialism may not abolish the struggles of classes.

While all revolutions in the past have been socially necessary, it is quite true that they in no way abolished class conflict. But all revolutions of the past have been property revolutions. The driving force in each case was a struggle between propertied classes. The Cromwellian revolution in this country and the French Revolution (1789) were necessary in order to enable the rising capitalist class to win political freedom and control of the State. In each case the capitalist and merchant class boldly attacked the political privileges of a semi-feudal monarchy and

aristocracy entrenched behind the powers of State. The landed aristocrats and the king used their political power to conserve their interests, and sought to perpetuate a social system which was acting as a fetter upon the expanding industrial forces. King Charles and the aristocracy in this country, and King Louis and the French landlords, used the State, not to facilitate commerce or protect the trading interests, but rather to bleed the merchants and to restrain economic expansion. The conflict was fundamentally a struggle between economic forces. There was the hide-bound, parochial system of semi-feudalism with its restrictions upon trade, on the one hand, and there was, on the ' other hand, the new commercial system seeking to remove all barriers against trade, and to launch upon a world-wide activity. But all economic struggles become class struggles. That is because interests become personified. The interested persons realise that they must combine with those whose interests are identical with their own in order to preserve or extend their interests against those who are opposed to them. When these individuals are bound together by the identity of their economic interests, we get a class. In this way opposing economic forces and interests reveal themselves politically as class struggles. The monarchy and the landed aristocracy sought to hamper the free development of the forces of wealth production by reinforcing their own obsolete social system. They attempted to do this through their control of the political machinery of the State. They refused to voluntarily surrender their political power to the rising revolutionary capitalist class which represented the new expanding economic forces. Nowhere in history is there any record of a dominant class voluntarily standing aside to enable a subject class to assume political power. Thus, in order to secure its triumph, economically and politically, it was necessary for the capitalist class to sweep aside the "divine" power of the king and the political dominance of the aristocracy. class struggle culminated in the "glorious" revolution of England and the "great" revolution of France. These revolutions were socially imperative because the political supremacy of the king and the aristocracy enabled them to maintain a social system which was decadent. We know that a social system has entered. its period of decadence when its preservation is only possible by hampering the expanding economic forces. Therefore, the capitalist class, by destroying the feudal restrictions, which were acting as a fetter upon industrial evolution, performed a mission which was historically necessary. Thus the destruction of the feudal regime made possible the advent of Capitalism,

a higher and more complex economic system. The act of destroying an old system in order to create the new one is a revolution. The revolution in England and France, while necessary, brought into being a new ruling class—the capitalists. This ruling class, like its predecessors, was economically dominant, and in order to preserve its interests and enforce its will, it, too, used its political power to subjugate the new subject class—the wage-workers.

The Russian revolution was welcomed by the capitalist class in this country so long as the propertied interests in Russia were politically dominant. But a howl of rage and slander greeted the political triumph of Russian Labour. This incident demonstrates that it was not the revolution that won the enthusiasm of the imperialists of Europe: it was rather the hope that the revolution would mean the political supremacy of the Russian

capitalist class.

For the first time in history a propertyless class, the modern wage-workers, steps forth as a revolutionary force. The propertyless class in the past has revolted against its rulers, but it never sought to overthrow them and to inaugurate a social system based upon the social ownership of the means of produc-Until the advent of modern international social protion. duction, such a thing was economically and historically impossible. Another distinction of the modern revolutionary movement is that there is no subject or lower class beneath the class seeking emancipation. Thus, when the workers' revolution overthrows the present rulers, it will mean the abolition of all classes and consequently of all class struggles. This is due to the fact that all past revolutions had for their aim the establishment of a certain propertied system-e.g., the overthrow of landed feudalism and the rise of the capitalist system. The social revolution, on the other hand, sets out to destroy private property in the means of wealth production and to establish social ownership. Socialism, therefore, means the end of class rule. It will have no use for the instrument of class domination the State. That institution, the emblem of class hatred, will pass away. It was used by the ruling class as the instrument which attended to the administration of men. It will be replaced by an industrial executive committee which will attend to the administration of industry.

Such a system of society is possible. The essential conditions of its realisation are inherent within the present system of Capi-

talism. Indeed Capitalism is pregnant and is awaiting the revolutionary midwife of Socialism to usher in the new system. The horrors and problems of Capitalism are immediate effects caused by the contradictions which the system has developed. Thus reforms, palliatives, and patches will not rid Capitalism of its problems. It must be replaced with the new system of Socialism. Socialism is, therefore, not a reform movement. It means a transition from Capitalism to a higher system. And that is a revolution.

CHAPTER TWO.

I.

THE PASSING OF CAPITALISM.

CAPITALISM is a social system based upon the private ownership of the means of wealth production. The means of production, while individually owned, are socially operated by the working class. Capitalism is solely a profit-making system. The great machinery of wealth production is utilised to produce commodities which are sold for *profit*. When profit is not forthcoming production ceases. The capitalist has no interest in the useful quality of the goods produced in his factory; the only thing that interests him is their selling quality, because profit is only realised after commodities are sold. Thus it matters nothing to the capitalist what the *nature* is of the commodity his capital is producing, or in what part of the world it is produced. The first and last essential of modern production is profit. Lord Rotherham, in discussing his financial affairs recently (Vide "Manchester Guardian," Oct. 31, 1917), stated that he had capital invested in England, Wales, France, Africa, Russia, Canada, Manchuria, and Japan. And the "Sunday Chronicle" (April 14, 1907) showed with what readiness British capital is prepared to assist German capital in its fight with the German workers by providing English blacklegs.

Dunning has shewn to what extent Capital is prepared to go in its endeavour to get profit. He says:—"Capital eschews no profit, or very small profit, just as Nature was formerly said to abhor a vacuum. With adequate profit Capital is very bold. A certain 10 per cent. will ensure its employment anywhere; 20 per cent. will produce eagerness; 50 per cent. positive audacity; 100 per cent. will make it readily trample on all human laws:

300 per cent. and there is not a crime at which it will scruple. nor a risk it will not run, even to the chance of its owner being langed. If turbulence and strife will bring a profit, it will freely encourage both." The function of Capital is to produce goods for profit. To attain profit Capital will eagerly undertake to adulterate goods no matter how fatal such a procedure may be to the people who consume them. Adulteration is a legitimate method of competition according to free traders of the Cobden and Bright school. Many of the military expeditions of the British State have been undertaken at the behest of the profitmakers. The South African War was due to the profit lust of industrial magnates, like Cecil Rhodes, using the Chamberlains and Milners for their material interests.* And statesmen readily promise the use of the whole power of the British State to back up the interests of Capital at home and abroad.† The "secret treaties" of the European Imperialist States, published by the Russian Socialists, clearly show that the capitalist nations are fighting to extend the power of high finance and the interests of the large capitalists connected with the iron and mineral industries. We see, therefore, that Capitalism is organised in every channel of activity to maintain its existence as a profitmaking system. It will be peaceful and warlike: it will encourage free trade or establish protection; it will municipalise, nationalise, and trustify undertakings; it will institute "welfare" schemes and inaugurate an era of "social reconstruction"; it will do anything and everything in order to perpetuate profit-making. Goods are destroyed and harvests have been burned to keep up profits.

П.

MERCHANDISE NOT MEN.

The means of production are operated by the working class. This class owns nothing but its mental and physical energy, which it must sell on the Labour Market for wages. The labour-power of the worker is sold for a price (wages); it is therefore a commodity—i.e., something bought and sold. But the worker cannot detach himself from his labour-power. When he seles his energy for so many hours per day he himself is sold. Thus

^{*} See "Chamberlain: A Study," by J. M. Robertson, M.P.

[†] See Sir Edward Grey's promise to foreign investors on July 10, 1914, and Asquith's offer to railway directors in case of strike in 1911.

Capitalism reduces the worker to the same category as ham, cheese, eggs, and other merchandise bought and sold in the world's markets. The worker sells himself in the Labour Market and the price he receives is called wages. Wages, the price of labour-power, are regulated by the same laws which regulate the prices of all commodities. That law is supply and demand. When commodities are scarce prices rise; when they are plentiful prices fall. When there is a glut of labourers in the Labour Market their price (wages) fall; when Labour is scarce wages rise. But the law of competition tends to reduce the prices of all commodities to their social cost of production. And likewise the competition among labourers tend to force their price (wages) to the cost of reproducing workers—i.e., their cost of subsistence. The law that wages are fundamentally determined by the cost of subsistence—or, as it is sometimes called, the cost of living has been admitted recently by workers and capitalists alike. Due to the recent rise in prices the cost of subsistence has increased. All the increases in wages during the war have been demanded by the workers and granted by the masters in view of the rise in the cost of living. This is a tacit admission that wages are determined by the cost of the subsistence of the working class

We are now able to understand that the workers' share in the wealth of the Empire is not determined by the amount of wealth in it. It is too readily assumed that the more wealth there is in society the more there must be to share with Labour. Labour's share is determined by the price the worker will fetch on the Labour Market when selling his labour-power. The law of wages, as we have seen, shows that wages, on the average, simply amount to the sum of money which will purchase, for the labourer, the social necessaries of life. The added wealth of the Empire means nothing to the worker; being a commodity, his share of the social wealth is determined by the operation of laws of an economic character, which he has to enforce by organised methods. The worker can only increase his price (wages) by adopting the tactics used by all commodity sellers. For example, if a merchant wishes to raise the price of his commodity he tries to do so by withdrawing it from the market; he refuses to sell until his price is offered. If the worker wishes to increase the price of his commodity (labourpower), he too withdraws it from the market—i.e., he comes out on strike. All commodity sellers have strong organisations to back them up in their endeavours to test the market in order to get the highest possible price. A good example is the liquor

rade. This business group of commodity sellers has economic and political power. It uses its power to enlist the services of creatures like Ben Tillet, and it has the most uncompromising political party in the country to defend its economic interests. Thus when Lloyd George threatened to attack the "trade" and referred to drink as an enemy equally as dangerous as Germany, the political party of the liquor interests very soon quietened him.

Labour, it is true, has an economic organisation—the trades unions—to assist it to maintain the price of labour-power (wages). It also has a political body—the Labour Party—which, it is alleged, represents the interests of the workers. But whereas the political and economic organisations of the capitalist class have maintained and even increased profits, the trades unions and the Labour party treacherously accepted the Munitions Acts and the various other legal enactments which prevented Labour from taking advantage of the law of supply to demand an increase in wages in keeping with rising prices. Thus while merchants were able to withhold goods from the market in order to force up prices,* the workers could not withhold their commodity (labour-power) from the market in order to raise its price. Where strikes took place on a large scale the leaders were arrested and deported, and they were insulted by the capitalist press.

It will be seen that anything that Labour gets, so far as the wealth of the Empire is concerned, can only be wrenched from the grip of Capital by the power of organisation. This is due, as our brief analysis has shewn, to the fact that the wage-worker is not a free unit living in a free society. He is a wage slave. He is a commodity; a piece of merchandise bought and sold; in the factory he is known by a number; and he is generally

referred to as a "hand."

III.

THE SOURCE OF PROFITS.

When the worker enters the factory he creates values. He has no control over the wealth he produces. The worker is paid the price of his labour power (wages), and the commodities produced belong to the capitalist class. The worker has no more share in the goods he produces than the coal in the furnace or the machine that helped to make them. What the worker

^{*} See Mr. Bonar Law's threat to dealers who offer to sell potatoes

creates for himself are his wages. His wages are not determined by the price that the product of his labour realises when sold on the market. Indeed, the commodity produced by him may not be exchanged for months after he has received his wages. Here again we observe that there is no direct connection between what Labour receives in wages and the value of the commodities which Labour creates.

The capitalist class, however, gets wealthier every year. The surplus which is annually created is not created in exchange as many economists assert. One capitalist may swindle another capitalist; what the one gains the other loses. But that does not add to the value of the wealth in society. Besides, the capitalist class, as a class, cannot swindle itself. Swindling does not produce wealth. The continually swelling volume of wealth can only proceed from the source of all economic wealth—the application of labour to the resources of nature. Labour alone creates value. All surplus value, from which comes rent. interest, and profit, represents the difference between what Labour receives in wages and what Labour actually produces. Every effort that the workers make to increase their wages means a decrease in the capitalist's surplus value. And every effort that the capitalists make to lower wages, lengthen the working day, or speed up production, are attempts at lowering the relative wages of Labour. The cheaper Capital can buy Labour the higher its profit; the higher Labour can push its price (wages) the lower profits. Thus between profits and wages there is an antagonism which in its turn produces the class struggle between Capital and Labour.

In order to maintain its profits, and thus safeguard its best interests, the capitalist class has organised itself economically in richly endowed masters' federations; it has control of the political machine and dominates the State, thus having the armed force of the nation at its service in order to keep the workers in subjection. Through its press and its educational institutions the capitalist class seeks to mould the opinions of the workers and to implant in their minds ideas which will make for the perpetuation of wage slavery and exploitation. We will show later how the workers must organise in order to combat the power of the capitalist class. The organisation of Labour will have to operate to cover the following avenues of activity:—(I) political, (2) industrial, (3) education and the press.

SOCIAL DECADENCE.

Capitalism has entered its period of decadence. Every social system, like every organism, sets in motion the elements of its own destruction. Social systems pass into the stage of dissolution the moment they breed contradictions which hamper economic evolution. By that test modern Capitalism is doomed. It is now a system socially perverted. And every new phase it passes into adds to the contradictory elements which are breaking it up.

In producing wealth men and women work in a co-operative and social way. The production of the most elementary commodity requires the social Labour of Continents. An ordinary breakfast table contains the products of the two hemispheres. So interlocked is the Labour of the various nations that isolation spells destruction. This alone demonstrates the social character of the modern process of wealth production. But while wealth is socially produced it is individually appropriated. Here, then, is the most glaring contradiction inherent within Capitalism. Capitalism is transforming the world in its own image. and many so-called "backward" countries are speedily coming within the vortex of Capitalism. This development shows that modern industry is fundamentally international in character. But while the economic process is international, Capitalism, due to its competitive nature, breeds the narrow and intolerant spirit of nationalism. This is caused by the fact that the capitalist class of the various nations, in seeking profits in foreign markets, have to depend upon their national States, with its force of arms, to back them up. While each State swears by its own nation, the contradictory nature of Capitalism asserts itself by revealing that each of the nations, through imperialism, try to function internationally. The imperialistic aim of Germany, Britain, America, etc., is for their particular nation to become a WORLD-WIDE nation—that is, to have an international empire which will exclude all other nations. It is a sheer contradiction to attempt at having an international nation or a national international. The dynamic power behind imperialism is the class interests of each group of nationalist capitalists 'trying to capture the international markets, to control the international trade routes, and to dominate the international iron and mineral resources. But all this only proves that the international nature

of political society. And in the measure that Capitalism tend to become more international; in the measure that "backward" nations become capitalised and intensify competition in th world's markets; in the same measure will the nations develor • a fanatical nationalism in order to meet world-wide competition This imperialistic tendency within each of the nations wil strengthen the despotic rôle of the State, which will become more powerful as a weapon of militarism to guard the nation's profit abroad and to control the nation's workers at home. Thu Militarism is the buttress of Capitalism because Capitalism i the buttress of Militarism. All this is implied in the siniste language adopted by capitalist diplomats when they refer to the

capitalist states as—Powers,

The contradictory aspect of Capitalism is obvious in the many commercial crises which take place. Due to the phenomenal pro ductive power of international social labour, wealth is produced much faster than society can consume it. This is because the workers receive only a portion of the wealth they create in the shape of wages. In the ratio that machinery is introduced and the quicker wealth is produced, so in the same ratio the worker: are thrown into the ranks of the unemployed. Machinery is never introduced unless it is cheaper than the labour it displaces But with the introduction of machinery a greater number o commodities must be produced. Thus the tendency within Capitalism is for the production of greater and ever greater quantities of wealth to take the place side by side with a de creasing number of workers. In other words, greater production due to the improvements of industrial technique, creates ar increased number of unemployed. Hence, as machinery produces greater quantities of commodities the capitalist class requires ever more purchasers. But just because machinery has displaced workers who cannot purchase, the markets get glutted and the workers starve. In this way over abundance causes hunger and privation.

And the more rapidly Capitalism expands, the greater the productivity of the world's workers aided by a continually improving industrial technique, the faster will commercial crises follow each other. Capitalism is, indeed, rushing towards a chronic crisis. Commercial crises prove that the product of social labour is so great that it is strangling society. Therefore Capitalism is being destroyed by the logical development of its own economic forces.

Revolutionary Socialism, realising that Labour creates al

broblem is to be found in the reorganisation of society upon the basis of the social ownership of the means of wealth production. This plan is neither based upon emotion nor sentiment. It is based upon economic necessity. It is a scientific proposi-Since wealth is socially created it must be socially owned and controlled. Until that is done Capitalism will stagger from one contradiction to another; from one crisis to a worse one: from one conflict to an ever fiercer one. Labour as the creator of all economic wealth demands the control of its product. To facilitate this end, Revolutionary Socialism has outlined the ways and means whereby the International Republic Labour mav be inaugurated. The importance outlining the tactics and policy of Socialism has not been sufficiently emphasised in the past.

It is to that task we now address ourselves.

CHAPTER THREE.

REVOLUTIONARY POLITICAL ACTION. Its Destructive Function.

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THE ATTITUDE OF THE S.L.P. DEFINED.

THE Socialist Labour Party is a revolutionary political organisation which seeks to educate the workers in order that they may organise to combat Capitalism in every field of its activity. Capitalism is the most cunningly organised social system ever known, and the capitalist class is the most powerfully enthroned ruling power known to history. Therefore, the S.L.P. declares. Capitalism must be fought in every avenue of social action. In keeping with that attitude we have outlined a policy regarding the press, education, industrial organisation, and political action. Our policy is distinguished in so far as we have given a lead to Labour to control its press and its educational activities; and our tactics demonstrate the need for industriais unionism which covers the economic sphere of Labour's activity. But we also emphatically insist that Capitalism's control of the political machine—i.e., the State and the armed Force of the Nation—must be challenged at the ballot box.

Capitalism is a social system which breeds conflicts. It is a seething jungle of struggles wherein individuals, classes, nations,

and empires fight against each other. Individual wage-earners vie with each other for jobs; capitalists outbid one another for markets; classes struggle against each other in the economic and political arenas; and nations are prepared to wipe each other off the map for the sake of imperial conquest. But the struggle, international in its extent, which looms larger than all others, is the conflict between Capital and Labour. In this struggle the former fights with ability and consciousness of aim, while the latter fights with great confusion and without a knowledge of its own strength.

We intend to examine one phase of the class struggle here the great weapon which the masters wield through their control of the political State. The capitalist class clearly understands that, in addition to its economic dominion over Labour—through its ownership of the means of life—it is necessary to be able to crush the workers should they dare revolt or refuse to produce profits. In order, therefore, to strengthen its economic power, the rulers have left no stone unturned to capture political power—the State—which gives it control over the armed force of society. With this political power in its hand Capital is able to enforce its domination over Labour. In other words, the capitalist class looks upon political power as an important weapon to be used in its conflict with the working class. The political power of the masters is one of its chief fortresses against the rebellious workers. Thus Capital has used its political supremacy to intimidate and to murder those wage-earners who endangered its profits. The use of troops at Featherstone, Tonypandy, Belfast, and Dublin are only a few instances. And Asquith, a few years ago, warned the railwaymen that if they struck work the powers of the State would be placed at the disposal of the railroad magnates. The political power of Capital was energetically used in 1914 by enforcing new laws which sought to smash the rights of industrial organisation and the possibility of Labour striking for higher wages. portations, imprisonments, munition tribunals, and industrial conscription are vivid illustrations of how Capital strengthened its economic power by its political control of the machinery of Government.

II.

OBJECTIONS TO POLITICAL ACTION.

Because the political weapon is used by the capitalist class against Labour, and because the political State is a machine

to maintain class rule, there are many workers who contend that working class political action is futile, if not dangerous, The S.L.P. declares that as political power is used by Capital to enforce its economic power, for that very reason the workers must meet Capital on the political field. In the class war the workers dare not allow the capitalists to hold any fortress. without laving siege to it with a view to capturing it. We may ignore the political fortress as our anti-political friends would have us do but neither the class war, nor any kind of war, an be waged successfully by ignoring any stronghold of the enemy. To ignore the insuperable advantage which the political machine gives to Capital would be tantamount to closing our eyes when the enemy aimed a blow at us with a dangerous weapon. Sanity demands that we must tear the weapon from

the grasp of the foe.

But, argues the anti-political, what is the use of returning members to Parliament—they always betray their class interests? What the critic of political action has in his mind are the betrayals of Labour by such creatures as Hodge, Thorne, Barnes, Henderson, etc. Let it be noted that we have exposed the treacheries of these political tricksters time after Nevertheless, we deny most emphatically that these men ever represented the interests of the working class. And we further assert that these betravers of Labour learned the art of treachery before they entered Parliament: they were educated in that art on the industrial field. Our anti-political friends wish us to devote our energies to the industrial arena because they imagine that the workers are sold when they enter politics. But the workers can be betrayed industrially as well as politically. The history of the trade union leaders since the war began indicates this point. Until the working class is conscious of its own interests—until it clearly realises what it wants and how to get it—then they are the tools of the Labour fakir and the political charlatan. The moment that the wage-earners understand their class interests they will not be betrayed either industrially or politically. Because "leaders" are only able to act treacherously when the rank and file is ignorant and confused.

It is argued that the workers are easily misled on the politicalfield. Here again we beg to point out the fact that Labour can only be misled politically so long as it can be betrayed industrially. The political field is where the conflicts of economic interests are fought out. If the working class does not realise its economic interests it will be sold in Parliament; and if it

does not realise its class interests it will be sold out in the workshop. Thus every argument which can be urged against political action can be used against industrial action. react upon each other. There is nothing inherently dangerous in political action. All the arguments brought against it prove that the Socialist movement has neglected its educational work: it has paid insufficient attention to the creation of a revolutionary press; it has not sought to industrially organise Labour as a class: and the result is that these weaknesses are glaringly reflected on the political field. When our anti-political friends contend that the political field makes for the confusion of Labour they are unconsciously passing censure on every other field of Socialist activity. The critic of political action, unable to perceive the law of causation, which links together the various weaknesses operating in the different channels of the Labour movement, places all the blame on the political field. He therefore decides to ignore political faction. But by doing so he ignores the whole problem.

III.

PARLIAMENTARY ACTION.

Many of the arguments against revolutionary political action are in reality criticisms of parliamentary action. The two spheres of activity must not be confused. Parliamentary action believes that by placing a series of reforms upon the Statute Book-"steps at a time" they are called—the economic position of the workers can be improved, and that they will be finally emancipated by such State measures. Such a line of activity is the aim of the "reformers" (who, since recent events in Russia, have mouthed revolutionary phrases) or State Socialists. This course of action is best represented by the pre-war literature of the I.L.P., although a healthy minority of the younger element is now in revolt against it. The attitude of the reform party means that it can throw open its ranks to those who do not believe in Socialism-but in "something now." (See "Labour Leader "-27th September, 1917—which admits this regarding the entrance of Mr Dunstand to the I.L.P.) In brief, the logical outcome of parliamentary action, by seeking to show Chancellors of the Exchequer how to bring in Budgets, etc., is State Socialism. The S.L.P.—as the columns of the "Socialist" can testify—repudiates parliamentary action. We deny that it is the political function of the Socialist movement to show the capitalist class how to legislate for Capitalism or administer its laws. The S.L.P. does not aim at trying to outdo the capitalist politicians in the sinister game of Statesmanship. We hold that the purpose of political action is the destruction of the capitalist State. It would be the duty of revolutionary Socialists in Parliament to criticise every measure that came before the House of Commons, and to seek, by every means, to undermine the prestige of the capitalist class by exposing every one of its political manœuvres. Thus the debate on the credits would furnish the fearless S.L.P.-er with an opportunity of demonstrating his uncompromising antagonism to militarism by voting against them.

We are aware that the pacifist I.L.P. members of Parliament refuse to vote against the war credits because, as Mr. Bruce Glaiser has explained, they represent voters who are not Socialists. This, of course, is simply a damning admission that I.L.P. candidates do not make Socialism the only issue during electoral contests. If anyone cares to look up the election addresses of any of the I.L.P. members of Parliament, it will be found that the voters were asked to vote for Free Trade, and other capitalist patches, but not for Socialism alone. The consequence of such an attitude is that these members dare not and cannot act as Socialists once they are returned to Parliament.

IV

REVOLUTIONARY POLITICAL ACTION.

The S.L.P. takes the political field with one plank upon its programme—Socialism. It emphasises that only Socialists must vote for its candidates. It realises that its candidates may not get returned to Parliament yet awhile. But it knows that if there are only 200 class-conscious Socialists in any constituency, that must be the extent of its poll. Every other vote is useless and dangerous. Alliances, compromises, and arrangements with the Liberal Party may easily mean the return of a candidate, but not of a Socialist candidate. We are convinced that Socialists are only strong by themselves. Our political declaration is to aim at the capture of the political machine in order to tear the State, with its armed force, out of the hands of the capitalist class, thus removing the murderous power which Capitalism looks to in its final conflict with Labour. In a word, the revolutionary value of political action lies in its being the instrument specially fashioned to destroy Capitalism. Just as industrial unionism is necessary to construct Socialism.

But political action is turther necessary in so far as it is its work to demand the right of free speech and of press. It must be used to combat the capitalist class in its attempt to filch away the rights of industrial action and other civil liberties. Political action, too, brings the propaganda of Socialism into the daylight and lifts the revolutionary movement beyond that of being a secret conspiracy. Political action, by insisting on free speech, prevents the capitalist class from forcing the movement underground—because once there the State would crush it. And, above all, the political method by bringing revolutionary Socialism upon the political field places it on that ground of social action where all conflicts tend to be settled peacefully. If Socialism is ushered in by violent means it will be because the capitalist class repudiated the civilised or political method, or because the Socialist movement failed to wrench the armed force of the State away from the control of the masters.

V.

THE IMPERIALIST STATE.

The war has shewn an additional need for revolutionary political action. Since 1914 the tendency of Capitalism is towards an intensified concentration of Capital. This need has been urged upon each national capitalist class in order to promote its economic security and profit. But with the concentration of Capital there has also sprung up closer, and sinister, relations between the State and Capital. The advent of modern Imperialism has made this necessary for two reasons—(1) the necessity for economic expansion abroad, and (2) the need for the better control of Labour at home. These two tendencies will appear in the form of an intensified Nationalism which will be the sentimental lever to force the workers to increase output and to hate the foreign workers. Plans are now being prepared by the State to further speed up production in order to satisfy the British imperialists' lust for profits. The capitalists, in conjunction with the State, have their schemes already organised. These will be put in operation immediately peace is declared. We see, therefore, that the capitalist class realises the value of controlling the political State.

The British capitalist class understands the need of political action. It intends to be prepared in order to crush the attempts of awakening Labour seeking to organise its forces. The workers will be confronted by the whole *economic* force of Capital in alliance with its *political* force—the State.

Can Socialists, therefore, neglect the political field, which is at present one of Capital's strongest forts? The S.L.P. says no. We dare not leave the enemy entrenched in any position from which it can threaten Labour. Revolutionary political action has not failed for the simple reason that it has never been used. There has been plenty of Labour electioneering and parliamentary reformism, but that is not revolutionary political action. The time has now arrived for the Labour movement in this country to define clearly its attitude towards political action. Many are opposed to political action for no other reason than that they have not realised all that it means.

The S.L.P. believes in the political weapon as the instrument by means of which the workers can capture the State in order to uproot it. The S.L.P. advocates political action because it is the destructive arm of Labour which will overthrow Capitalism. And for these reasons the S.L.P. permits only those who believe in the efficacy of political action to enter its ranks.

CHAPTER FOUR.

REVOLUTIONARY INDUSTRIAL UNIONISM.

ITS CONSTRUCTIVE FUNCTION.

I.

FROM CRAFTSMAN TO TRADESMAN.

Many people are talking and writing about Industrial Unionism nowadays. Trade union federation and amalgamation is called "Industrial Unionism"; likewise, the middle-class theorists who advocate national guilds claim that they are "Industrial Unionists." Revolts against trade unionism; temporary, unofficial, workshop committees without any definite outlbok, are also looked upon as steps towards Industrial Unionism While welcoming every move that the workers make towards a more vigorous prosecution of the struggle against Capital we must not relax our determination to build up the revolutionary arm of the industrial workers.

Industrial Unionism is the only form of economic organisation that is in keeping with modern industrial development. It is not the outcome of any kink, nor is it the child of any agitator' imagination. It draws its strength from the present method corganised industry, and it shows Labour how to offer the greates resistance in the struggle against Capital. And it outlines

method which, by supplementing the efforts of the revolutionary political organisation, it can play its great historic role of in-

augurating the international Republic of Labour.

To show that organisation by industry, along class lines, •is the highest expression of economic development, it is only necessary to observe how industry has evolved. At the inception. of Capitalism the production of wealth was organised upon a. craft basis. A man could work alone in a small workshop. He could produce a commodity from its first to its last process. His varied skill was such that with a few tools he performed all the various operations himself and unaided. But in order tospeed up production, and in order to get larger profits, the capitalist enlarged the workshop and sub-divided the labour process. At this stage we see the work of the labourer slightly narrowed down. Instead of doing all the processes necessary to produce a given commodity, the worker does a few of them, in the performance of which he becomes an expert. But the splitting up of the job brings into operation a condition of things wherein the worker labours in co-operation with other. workers. Thus, instead of the old craftsman making a van and producing it painted and ready for the road, the newer form of production relegates one man to do the painting, and nothing but painting, and other men to do some other parts of the job. A similar tendency took place in almost every sphere of production. From this first step in the breaking up of the craftsman's skill we get a detailed labourer who is generally designated as a tradesman.

11.

TRADES UNIONISM.

*Coinciding with the appearance of the tradesman, it began to dawn upon the workers that they were no longer independent artisans. The splitting up of the labour-process; the introduction of machinery; and the rapacious greed of the capitalist class forced the tradesmen to realise that their interests could only be protected by combination. This led to the rise of trades unions.

At that period production was more or less localised. Hence the trades unions—trade clubs as they were called—were purely local. The aim of these unions was simply to *defend* themselves against the employers. Thus arose the famous maxim of trades unionism—"Defence, not Defiance." Considering the despotic

nditions of the time, when combinations were illegal and ikes were conspiracies, there was a challenge to Capital in that claration. It required great courage at the beginning of the neteenth century to insist upon the right of Labour to defend self against Capital. But that was over a century ago. The old ade clubs were supposed to be friendly societies, but they were in ality fighting organisations. In this they differ from modern ades unions, which are supposed to be fighting organisations, ut which are in reality friendly societies.

When the old trade clubs did strike, they stopped production 1 the particular establishment in which they were engaged. he capitalists at that period attempted to get their orders xecuted in some other town. The recognition of this fact led o the organising of trade unions upon a national scale. Likewise hs persecution meted out to trade unionists locally and nationally compelled them to meet as a trades council locally, and a trades congress nationally. Each of these moves was forced upon the trades unions by the hostility of Capital. When Capital realised that its seventy years of persecution had failed to destroy Labour's workshop organisation, it adopted new tactics. 'educate" the workers and to show them that the interests of Labour and Capital are identical, and that there is no such thing as a class struggle, So successful was the capitalist class in this move to undermine the rebellious spirit of the industrial artisans that prominent trade union leaders now contend that Labour and Capital are brothers, and trade union banners proclaim it. Distinguished Parliamentary Labourists like Mr Macdonald and Snowden contend that there is no class struggle between Labour and Capital. The capitalist class tried its hardest to crush trades unionism: for over seventy years it tried to smash Labour by the armed force of the State and the legal machine: by imprisonments, deportations, terroristic tactics, and intimidation, but all these methods were ineffectual in stamping it our. The moment, however, Capital approached trades unionism as a "brother," and was received as such, from that moment trade unionism ceased to be the centre of the revolt of the industrial artisan.

III.

PASSING OF TRADES UNIONISM.

There were, several other important things which had taken place, and which would have weakened trades unionism. in any case, as a weapon in the struggle against Capital.

We have seen that Capital depends upon increasing its profits

by splitting up the labour process and by transforming the skilled artisan into a detailed worker. With the increase of capitalist trade within the nation for foreign markets, this process proceeded slowly. Up to 1870 Britain was the workshop of the world, and the capitalist class, while tyrannising the workers, was able to carry on trade without devoting much attention to the technique of the industrial process. But with the entrance of the European and American nations into the industrial arena, with the increased competition for the world's markets, the labour process was revolutionised. With the coming of the twentieth century Capitalism had reached the point where industry could only be profitably undertaken by large sums of concentrated capital. This was specially true of the iron and allied industries. In order to hold its own in the world's markets, Capital in this country carried on the subdivision of labour to such an extent that trades were so split up that all lines of demarcation practically vanished. But in the measure that trades and crafts were swallowed up and replaced by simpler and more detailed processes: in the measure that production embraced more and ever more processes, and brought many together which had once been separated; so, in the same measure, by bringing together great masses of detailed labourers, did Capital demonstrate the great power that Labour could wield once it had made up its mind to organise its forces. Furthermore, by bringing together such armies of workers all labouring co-operatively for the world's markets, Capital by its mechanism proved that all labour is social labour, and what is even more, that it is international social labour. And, again, with the advent of the joint-stock company conducted by a salaried official, the evolution of Capital showed that the capitalist class performs no useful social function now.

All these things are meaningless to modern reactionary trade While production is now in its industrial phase. sectional unionism is still in its century-old trade and craft phase. The result is that trades unions are only able to define what a trade or craft is by making artificial lines of "demarcation," which are as stupid and as unscientific as the leaders themselves. The consequence is that unions dissipate more energy fighting each other than they do in fighting Capital. As an illustration. of the reactionary and insane tendencies of sectionalism the

following is a recent sample:-

RAILWAY SHOPMEN ON STRIKE

Unauthorised strikes have broken out at three railway centres-Derby, Brighton, and Eastleigh-among the workmen employed in the shops. The causes of dispute are different at each place.

At the Brighton railway shops the stoppage is restricted to the engineers e N.U.R. men continuing at work. The cause of stoppage at the Eastigh railway shops is a dispute respecting the district rate of pay, and here ain the stoppage is restricted to members of the craft unions.

At Derby the dispute was forced by men belonging to the Boilermakers' sciety refusing to work with men who are members of the National Union

Railwaymen.

In the Derby dispute the Midland Railway Company is not taking action is one side or the other, as it is simply a guarrel between rival trade unions, and does not affect the wages or conditions of service of the men on strike.

—" Manchester Guardian (Oct. 25/17).

Note the complacent attitude of Capital! It "is not taking ction on one side or the other." And why should it, considering t is such stupid and jealous internecine struggles within the movenent of the workers that is the surest guarantee regarding the afety of Capital and the weakness of Labour. The whole sum and substance of the matter is that the present condition of highly organised and concentrated Capital, by wiping out sectionalism in the production of wealth, has deprived sectional unionism of its basis of organisation—the craft. Trade unionism cannot function within the modern factory or industry. And being functionless, it is dying from atrophy. It refuses to voluntarily give way to the modern and scientific organisation of Labour—revolutionary Industrial Unionism. But institutions do not pass away when their missions have been fulfilled. They struggle to live, and they exist functionless and fossilised. It is because of this historical law that Industrial Unionism rises and throws its gauntlet at the feet of the old reactionary movement of sectionalism.

IV.

REVOLUTIONARY UNIONISM.

Industrial Unionism, realising that all economic wealth is produced by the social labour of the international working class, sets out to organise the international workers industrially upon class lines. At one sweep it brushes away the poison of sectionalism which sets Labour against itself. It differs from all other industrial movements of Labour by affirming its intention of taking and holding the means of wealth production. By working co-jointly with the revolutionary political party of Labour it seeks to inaugurate the Republic of Industrial Democracy. Realising that Socialism is an industrial democracy, it contends that industrially organised Labour can play a great part in the social revolution by holding the means of production while the political organisation destroys the Capitalist State which

has the armed force of the nation behind it. With the destruction of the Capitalist State, the capitalist system will be destroyed. And with the destruction of the State the work of the political organisation will be accomplished. But the ushering in of Socialism—the constructive act of the revolution—must be the work of an industrial organisation. To accomplish that task is the aim of Industrial Unionism. In the measure that the so-called "industrial unions" do not put this revolutionary aim to the forefront as the ultimate object of their activity, in the same measure they reveal their weakness and confusion.

But Industrial Unionism not only aims at inaugurating It braces itself to the immediate struggle with Capital. Whether we will it or not, the class struggle takes place in every workshop every day. To stimulate the workers to take an active part in that struggle is part of the work of Industrial Unionism. By linking the workers together industrially there will arise such a spirit of class consciousness as the world has never witnessed. By binding all workers together as a class, throughout the various industries, the jealousies and internecine sectional struggles which disgrace modern trades unionism will disappear. The quarrels which take place between trade unionists are based upon the narrow statement that the union fights only in the interests of its trade or craft members. Industrial Unionism. on the contrary, contends that the interests of the workers are class interests, and not of a sectional nature. Instead, therefore, of having the melancholy example, as cited above, of two groups of railway workers struggling against each other, Industrial Unionism would coalesce the energies of Labour and direct their energies against the only enemy—Capital.

Industrial Unionism will strive to raise the wages, shorten the working day, and improve the immediate conditions of the workers. These conflicts it looks upon as mere skirmishes pending the overthrow of Capitalism. But the class struggle cannot be suspended until some future date. There can be no "sacred union" with Capital. The master class must be opposed here and now and everywhere. The workers, too, must be assisted all the time. Wherever the Industrial Unionists see a bona fide light being put up against Capital they will lend the strikers every assistance, even if they are not members of the Industrial Union. Thus the Glasgow branches of the Industrial Workers of Great Britain rallied nobly to the assistance of the emergency committee which so ably conducted the recent strike of the Scotch moulders who were deserted by their union. And for similar reasons the Industrial Unionists headed the workers in

their various revolts since 1914. It will be seen, mereiore, that Industrial Unionism is not a dogmatic doctrinaire formula, but is, on the contrary a living illustration of the desire for Industrial unity. It helps where it can, both anxiously and willingly, but it nevertheless refuses to leave the revolutionary course which it has mapped out. It believes neither in sabotage nor in violence. But calmly and with scientific precision it welds ever closer the weapon of industrial solidarity. It sees the numberless elements that are destroying Capitalism, but it relentlessly proceeds in its task of gathering together the industrial FORCE which is destined to proclaim the doom of wage slavery.

Industrial Unionism is the only true method of attaining real

social reconstruction. It glories in its revolutionary role.

Industrial Unionism beckons on Labour to unite and march forward to its emancipation.

CHAPTER FIVE.

T.

INDEPENDENT WORKING-CLASS EDUCATION.

THE class struggle reflects itself in the domain of ideas. propertied interests seek to mould the ideas of the workers in such a way that their intellectual, industrial, and political activities may not be directed against Capitalism. and the theory of value, has therefore become the storm centre of modern economics. The struggle waging round the economic and historical theories of scientific Socialism is but the intellectual counterpart of the class struggle which takes place in the industrial field between Capital and Labour. In so far as the revolutionary organisation of Socialism asserts itself. either politically or industrially, it is ferociously assailed by Capital. And so in the domain of ideas the theories of revolutionary Socialism are most viciously attacked. Hence the onslaught against Marxism. The very bitterness of these attacks prove with what dread Capital looks upon Marxism. It instinctively realises that Marxism is the theoretical expression of the revolutionary movement which is destined to destroy Capitalism. It is the recognition of this fact which has made many intellectual apologists of modern society declare that the destruction of the revolutionary movement of Socialism can best be accomplished by destroying the theories of Marxism.

28

Our contention that the propertied powers seek to use the avenues of education in their class interests is sometimes challenged by sentimental Labourists. It is as true to-day as it was true that under Feudalism the Roman Catholic Church dominated all the sources of education in order to maintain the supremacy of the landed interests against the commercial interests of the time. The Church, and its interests, were bound up in the perpetuation of Feudalism. Thus Feudalism, threatened with the rising revolutionary merchant class, sought to prevent the spread of natural science which exposed the "Divine Rights" of the monarch and the infallibility of the church; the spread of natural science was also a source of profit to the burghers and added to their growing economic power. Hence the attitude of the Church towards Copernicus and Galileo.

It is strange that anyone, especially in the Labour movement, cannot see that all modern education is hopelessly biassed in favour of the perpetuation of Capitalism. Eminent publicists, who are opposed to Revolutionary Socialism, admit the point under discussion. Mr. John A. Hobson, in his "Crisis of Liberalism," says regarding the power of the capitalist class in dominating educational institutions and distorting the minds of the students:—

In order to divide and degrade the moral and intellectual force of democracy, an *informal* Sociology is required. Those who watch carefully the influence exercised by the possessing classes over our universities, churches, political parties, press, and even our literature, and art and drama, can see how this body of social theory is consolidated for its defensive work.

To this Sociology of the vested interests Biology, Psychology, Economics, Ethics, Philosophy, Religion, are all made to contribute special aids. But the staple consists in an illicit extension of certain teachings of Biology, and a fabrication of certain premises of economics. Since the real battle is waged round the fortress of economic privilege, it was only to be expected that the new plastic science of political economy should be moulded and utilised for weapons of defence.

The immediate penil which immediately confronts us I cannot forbear to name. It lies in the temptation to rely upon the financial patronage of rich men, millionaire endowments, for the means of establishing universities and colleges for the higher education of the people. . . . Education sustained by such means will never be really free, or fully disinterested. The biology, the economics, the ethics, even the biology taught in these privately bounty-fed institutions, will carry in various subile but certain ways the badge of servitude to the special business interests that are their paymasters.

Likewise, Mr. J. M. Robertson says in his "Fallacy of Saving," regarding the opposition to those who dare challenge the orthodox theories of economics:—

And yet, while the received doctrine stands naked to criticism, I find that when a young economist presses the criticism he is made to suffer for it by exclusion from educational posts.

The above quotations could be multiplied from the writings of non-Socialists in order to show the almost uncanny power wielded by vested interests over the forces of education. Many scholars and professors who have refused to teach the economics and sociology which favours the capitalist class have been dismissed from their posts.

It will be seen, then, that revolutionary Socialism dare not permit its educational work to be conducted by any workers' educational association which prides itself upon being "neutral" regarding the interests of Capital and Labour. In the class struggle the "neutrals," so called, are always subtle and sinister elements in opposition to the workers. Therefore revolutionary Socialism must organise and control, independent of capitalist and other neutral bodies, its own educational movement. The rapid spread of tutorial classes, propagating the scientific theories of revolutionary Socialism, has already alarmed the press of this country. It is quite true, as the "Times" sought to show, that Marxism is the "ferment of revolution." In South Wales and in the West of Scotland the Marxian educational movement has been particularly active, and in these districts the press has sought to frighten the capitalist class regarding the effect of such propaganda. These classes are but the development of those organised many years ago by the S.L.P. Due to the persistent advocacy regarding the need for educational classes, side by side with the growth of S.L.P. literature, this aspect of the movement has rapidly developed and is now being brilliantly conducted by an organisation which seeks to unify the educational efforts of the bona-fide revolutionary elements in the movement.*

II.

THE PRESS.

In every phase of the development of Socialist tactics in this country the S.L.P. has played the thankless part of pioneering. We do not consider that the strength of any party in the Labour movement is determined by the number of individuals which compose it. The real strength of a revolutionary party is rather

[•] We are referring to the work of Plebs League.

to be measured by the manner in which it indicates the tendencies of economic development and outlines methods of action corresponding thereto. When the S.L.P. first outlined the real function of revolutionary political action, and of industrial unionism. we were most bitterly opposed. Likewise, our repudiation of State Socialism twelve years ago earned us the title of "impossibilists." Perhaps the greatest opposition we encountered was our advocacy of a party-owned and controlled press. contended then, and we reaffirm now, that the capitalist class with its financial power dominates the press of this country. Tust as Capital reinforces its economic power through its control of the political machine, so, on the other hand, it wields political power due in great measure to its control of the press-the greatest weapon it has, educationally, for moulding the ideas and therefore the political activity of the workers. Capitalism. let us reiterate, uses its various avenues of activity in such a way that they support each other, and all of them combined reinforce the wages system. Thus the press, in the hands of Capital, attacks Labour in the field of education, industry, and politics. Just as Labour must control its own education, political work, and industrial organisation, so it must control its own press. Dutside of the S.L.P. no attempt has been made to bring the control of the printing press of the movement under the direct control of the party membership. Much money has been expended in the Labour movement to print papers and pamphlets, ind most of that money has been used to build up printing stablishments which were privately owned and over which the ank and file exercised no control. Thus the defunct Social Democratic Federation built up a privately-owned printing stablishment—the Twentieth Century Press. When the Federaion merged into the B.S.P. the members thought they had some ower over the press and "their" organ "Justice." But the noment the rank and file of the B.S.P. came into conflict with he jingo shareholders of the Twentieth Century Press it was nen realised that the party membership had neither an "official rgan " nor a press.

The S.L.P. has created its own press. The policy of the terature and the party journals is determined by the rank and te of the organisation. Only in this way can the revolutionary ress be built up and be democratically controlled. It is there re no accident that the S.L. Press is the only printing establishent in this country which publishes nothing but literature a revolutionary nature and worthy of scientific Socialism.

CONCLUSION.

HAVING outlined the position of scientific Socialism, and having stated the policy of the S.L.P. in relation to it, we cordially invite all workers in agreement with our position to join our ranks.

We are convinced that Socialism is the only hope of the workers. Neither reforms nor palliatives can in any way remove the great economic contradictions inherent in Capitalism. The time has now arrived when all revolutionary Socialists must either join hands with the S.L.P. or strengthen the hands of the reformers and State Socialists. The latter exercise an influence as great as it is sinister in the Labour movement. Revolutionary Socialism can only win the workers when the S.L.P. has been so strengthened that it can carry out its work upon an even larger scale. To that end the party appeals for members.

In these days, when the conflict grows ever keener, it is the duty of every Socialist to be where he can best assist the movement. Neither personal feelings, nor a false sense of duty to some party which does not function as a revolutionary unit in the army of Labour, should prevent anyone from fearlessly throwing in his or her lot with the "fighting S.L.P." Everything in these days must be subordinated, to the class aspect of the struggle against Capital. We, therefore, appeal to those comrades who complain regarding the shortcomings of their present organisations to come inside and help us to convert the Labour movement, and the working class, to the policy we have outlined

The influence of the S.L.P. is rapidly spreading, but with ar increased membership our work can be extended and intensified. The growth of that work can only go on if new members come in By taking your place inside our ranks you will become identified with the most fearless and virulent party of Socialism in the country. Outside the S.L.P. your efforts are probably being exercised in a wrong direction; inside the S.L.P. your effort will be directed upon the greatest work in History—the emancipation of the working class and the freedom of Humanity.

Do You Agree With This?

The Socialist Labour Party asserts the right of man to life,

liberty, and the pursuit of happiness.

We hold that the purpose of government is to secure to every citizen the enjoyment of this right; but experience teaches us that such right is illusory to the majority of the people, the working class, under the present system of industrial bondage—a system destructive

of THEIR life, THEIR liberty, and THEIR happiness.

We hold that the true theory of economics is that the means of production must be owned, operated, and controlled by the people in common. Man cannot exercise his right to life, liberty, and the pursuit of happiness without the ownership of the land on, and the tool with which to work. Deprived of these, his life, his liberty, and his fate fall into the hands of that class which owns these essentials for work and production.

We hold that the existing contradiction between social production and capitalist appropriation—the latter resulting from the private ownership of natural and social opportunities—divides the people into two classes: the Capitalist Class and the Working Class; throws society into the convulsions of the Class Struggle; and perverts

government in the interests of the Capitalist Class.

Thus Labour, robbed of the wealth which it alone produces, is often denied the means of employment, and, by the conditions of wage slavery, is even deprived of the necessaries of life.

Against such a system the Socialist Labour Party raises the banner of revolt, and demands the unconditional overthrow of the

Capitalist system.

In place of such a system the Socialist Labour Party aims to subtitute a system of social ownership of the means of production, industrially administered by the Working Class—the workers to assume control and direction as well as operations of their industrial affairs.

This solution of necessity requires the organisation of the Working Class AS A CLASS upon revolutionary political and industrial

lines.

We therefore call upon the wage-workers to organise themselves into a revolutionary political organisation under the banner of the Socialist Labour Party; and to organise themselves likewise upon the industrial field into a revolutionary industrial union in keeping with

their political aims.

And we also call upon all other intelligent citizens to place themselves squarely upon the ground of Working Class interests, and join us in this mighty and noble work of human emancipation, so that we may put summary end to the existing barbarous class conflict by placing the land and all the means of production, transportation, and distribution into the hands of the people as a collective body, and substituting the Co-operative Commonwealth for the present state of planess production, industrial war and social disorder—a Commonwealth in which every worker shall have the free exercise and full benefit of his faculties, multiplied by all the modern factors of civilisation.

JOIN THE S L.P TO-DAY !

Information from National Secretary, 50 Renfrew Street, Glasgow.

BooksforStudents

The following Books are most important Classics, and should be studied by all Students of Sociology and Economics:—

1.—THE DEVELOPMENT OF SOCIALISM FROM UTOPIA TO SCIENCE.

By FREDERICK FNGELS.

2.—THE EVOLUTION OF PROPERTY.

By PAUL LAFARGUE.

3.—REVOLUTION AND COUNTER-REVOLUTION By KARL MARX.

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THE TĀRAKA LIPI

THE IDEAL ALPHABET FOR INDIA

The easiest to write, the most legible to read, excellent for printing and admirably adapted to the Typewriter

BY

N. M. RAMA AYYAR
TUTOR, NATIONAL COLLEGE OF COMMERCE, MADRAS

PREFACE

Most of this pamphlet appeared from time to time in the New India since last February. The articles are now published almost in the same form in which they appeared originally. The problem of a common script tor India is more urgent than that of a common language. A common script for India is of immense importance now when the country is on the eve of great changes involving the vernaculars and affecting the welfare of the mass of the population. Alphabetic reform is always attended with practical difficulties. But the present being a time of radical changes for India in the various fields of her National activityeducational, political, social and economic-and as the vernaculars are just only becoming of importance, the moment is opportune for initiating the alphabetic The "Tāraka Lipi," it is hoped, can be reform. made to serve the purpose of an ideal system of alphabet if only the patriotic public will encourage the effort by their valuable criticisms and suggestions or by showing their sympathy in other ways.

I take this opportunity to express my grateful thanks to my friend, Mr. P. R. Lakshmanaram, Public Accountant and Auditor, Madras, for the encouragement I have received at his hands from the very beginning. But for his generous help "Taraka Lipi" would not have now seen the light.

N. M. RAMA AYYAR

23 High Road, Egmore, 11th January, 1919

CONTENTS

							P	AGE
Preface	•		•	•			•	1
Introducti	on		•	•			٠	5
A Commo	n Sc	ript fo	or Inc	lia	•	•		14
The " Tār	aka	Lipi"			_			26

INTRODUCTION

I

In these days of world movements the idea of a common script has caught the imagination of many. In India, at present, the problem appears to be subsidiary to that of a common language for the whole of India. The Mahratta, the well-known Nationalist organ, has begun to print one column in Hindi. It also wants the New India the "foremost Home Rule paper," to set the example by reserving one column for Hindi.

There is likely to be confusion of thought as to the mutual relationship of language and alphabet and their respective functions. Most languages have their own distinctive alphabets and the ordinary person finds it difficult to separate the one from the other Often when the script is meant he refers to the language. But language bears a similar relation to the alphabet that commercial products of a country bear to the medium of exchange, viz. money. With the development of commerce there is greater variety of goods and the production of the staple product will also be stimulated, but at the same time the medium of exchange tends to become more and more uniform The languages of India have been considerably enriched as a result of various new factors now operating in India, such as, printing, vernacular journalism, translation of scientific books, etc. Some of the scripts also show a tendency to become simpler and the need of a common script itself is a like phenomenon. Mahratta country, for ordinary correspondence work the writing is so different from the acknowledged style that Government, I understand, has ordered that communications to Government should be in the acknowledged style of writing. Too many liftings of the pen in making a letter stand in the way of rapid writing. Dravidian scripts are much superior in this respect to Nagari and others derived from it. Everybody knows that a Samskrit verse put in any other script does not lose anything of its qualities. It is plain therefore that a new and superior script may replace the existing ones.

The advantages of a common script for India are many It will promote a sense of unity and solidarity among the various communities and if it has a chance of being universally adopted it will be a source of legitimate National pride. It should be applied to the imperial language and there will be no need for trans-Interation tables For Railway, Post and Telegraph purposes things of very great National importance directly affecting the political, economic and social condition of the country- the common script will be invaluable. For a large number of people whose vernaculars are not the language of the district in which they live they will be spared the trouble of learning to write two alphabets There need only be one kind of type for printing and the new alphabet may remove the present difficulties of vernacular printing arising from the innumerable types necessary. The same compositor will do all the languages. A common script, provided the letters are simple and easy to write, will stimulate learning and promote primary education. The above reasons are enough, I think, to attract the attention of the Board of National Education to the problem of a common script

Fortunately for India none of her existing scripts have the chance of becoming the common script. All are alike. They appear to belong to the earlier stages in the evolution of script. We may mark out four distinct stages in the evolution of the script. The first stage when writing is employed more for the purpose of preserving the achievements of the Nation and relates to the period when learning was confined to the priests. To this group the Nagari and the scripts derived from it belong next stage will be found in those scripts where lifting of the pen is distinctly avoided in order to get rapidity of This relates to a community where learning is more diffused and the script is employed for purposes of business also. The English alphabet may be regarded as belonging to the third stage, the script being well adapted to the requirements of printing. We are now in the fourth stage, namely, the typewriting stage, in which not only should there be fewer types, but the various characters should have a uniform size, for the typewriter does not admit of differential spacing. Nowadays handwriting has to a great extent been replaced by printing and typewriting. India has not had the full advantages of these two inventions and this can mainly be attributed to the defective nature of her scripts. The letters of existing scripts are complex and require too many lifting of the pen. They do not conform to all the requirements of a perfect alphabet. I said at the beginning that this circumstance is for the good of India Otherwise there are sure to be in the country two camps, one for the adoption of Nagari and the other for, say, Arabic And for centuries the country will be divided and will remain stationary on account of a difference over what is, after all, an unreal thing, viz, the script

П

In the Modern Review for February and April of this year (1918), there appeared two very learned articles on the subject from the pen of Mr. Syamacharan Ganguli. In the February number Mr. Ganguli dealt with the Rev. J. Knowles' scheme for the Romanisation of all Indian writing as set forth in his booklet Our Duty to Lutra and Indian Illiterates. The second article appeared under the heading "The Undesirability of Devanagari being adopted as the Common Script for all India".

His chief reasons against the adoption of Devanagari are (1) that it will not tend to phonetic writing when applied to such languages as Bengali, and (2) that it

will not be accepted as common script for the whole world—the two ideals that every script reformer should, in the opinion of Mr. Ganguli, aim at. As regards the Romanic alphabet of the Rev. J. Knowles, Mr. Ganguli thinks that, although the endeavour of the Rev. J. Knowles is decidedly well-meant, it is faulty and premature. Himself a believer in the ultimate prevalence of a cosmopolitan alphabet built up with the Roman small letters (cursive style). Mr. Ganguli wants, as the first practical step towards the adoption of a universal alphabet, that there "should be an agreement among the Nations of the world that now use the Roman alphabet about uniformity of sound for each letter of the alphabet and about modifications of Roman letters for representing elementary sounds wanting in the Latin tongue".

The Rev J Knowles' scheme is less ambitious and meant for India only. He thinks that the greatest hindrance to the spread of the Gospel in India is Indian illiteracy which again is, in his opinion, mainly owing to the "complicated native characters". The hollowness of these two statements of the Rev. J Knowles has been well exposed by Mr. Ganguli in the first of the articles referred to above.

The advantages of a common script for India are many and I have enumerated some of them in my article on "Common Script" that appeared in New India of 16th February, 1918. The common script will help to pave the way for a National Common Language also. The Rev. J. Knowles has well said in his article on "Brahmi Lipi" that recently appeared in New India that "for the unification of India a common alphabet, a common ' language, a common law, would, by many, be thought as important factors". But a close examination of the Romanic script leads one to think that it is not suitable to be the common script for India in spite of the assertion on page 39 of the book that "the Romanic script of letters have been thoroughly tested in practice". The Rev. J. Knowles claims for his script superiority over any Indian script in respect of simplicity of form and distinctness. The writing in his script is not certainly

superior to the Malayalam script which he has chosen for comparison and illustration.

It is not possible to refer in detail to the various features of the Romanic alphabet of the Rev. J. Knowles in one article. Following the dictum of Dr. Sweet, viz., "ease and quickness of writing requires that the letters should be easily joined together," the Rev. J. Knowles has provided, at great pains, for the linking together of The linking together of letters or the cursive style may be regarded as an advantage in the case of an analytic language like English which uses much fewer symbols than there are distinct elementary with all the attendant uncertainties as to spelling. But the cursive style has certain inherent defects of The cursive style is not well suited its own. (1)for printing for which there should be another set of letters, viz. the book alphabet (2) The cursive style must necessarily tend to make the letters unduly complex. On an average five or six hand movements are required to make a Roman letter. (3) It is not easy to make additional distinct symbols in the cursive style without making them still more complex. J. Knowles has almost exhausted his ingenuity in providing a dozen or so new letters by means of appendages, etc., to the existing ones. His system of appendages, etc, has rendered writing not only difficult but considerably illegible. In the ordinary writing of English u and n cannot easily be distinguished. In the Romanic script such instances are numerous. Fast writing forms of letters r, $t \cdot d$, q stand for distinct sounds. The short and • the long vowels cannot easily be distinguished. appendages in most cases cannot be easily shown and even if made with care, they lead to confusion. cursive style new letters are made by adding either an up-stroke or a down-stroke to the existing ones. • fewer the stroked letters, the better will be the system of alphabet.

Another good point in the Indian systems of alphabet that both Mr. Ganguli and the Rev. J. Knowles condemn is what is termed as the syllabic method of writing. In most Indian writing ordinarily there is no single symbol in which is not involved a vowel also. It is this more than anything else that makes Malayalam writing superior to the Romanic script of the Rev J Knowles Both Mr. Ganguli and the Rev J. Knowles are for the adoption of the order of the Devanagari alphabet which is perfect. There is no reason why the common script for India should not be perfect in other respects also. None of the existing Indian scripts are suitable for the Typewriter and most of them require a very large number of types in printing. Therefore a new and a perfect script has to be evolved for India, a system of phonetic writing that can win its way to universal acceptance. The following are the characteristics of a perfect alphabet.

1. The elementary sounds of the language should be taken as the basis of the alphabet.

2. They should be arranged in a perfectly natural order and named according to a method similar to Devanagari.

3. Every spoken sound in the language should be represented by a distinct sign.

4. Similar sounds should be represented by similar signs.

- 5 No sign should be allowed to represent more than one sound.
 6 The letters of the allowed should be book apple and
- The letters of the alphabet should be brief, simple and round and should require no litting of the pen in making them.

7 There should be no difference between the writing style and the printed form.

8 Letters should be uniform in size to suit the Typewriter

ΠI

In the lecture on "What is a Nation" delivered by Mrs. Annie Besant in February, 1917, and published in the Adyar Bulletin of May and June, 1918, the following statement is found.

Languages need not therefore be a great bar to Nationality, if language is taught reasonably, and, if in India, it were possible to use one form of writing, then the question of communication would be very easily solved.

Apparently, judging from the substance of the Hindi column in New India of Saturday, May 4th, 1918, she seems to be in favour of Devanagari. Our foremost Nationalist

leaders, Lok. Tilak and Mahatma Gandhi are well-known advocates of the same script.

Babu Govinda Dasa devotes 3 pages (244-246) of his precious book, The Governance of India, for this subject and proves the urgent necessity for a simple alphabet both from the standpoint of the illiteracy of the masses and the efficient administration of the country. He is whole-heartedly in favour of the immediate adoption of some simple phonetic form of the Roman alphabet and wishes success for the Rev. J Knowles, "the most persistent advocate of alphabet reform in India," in his labour of love. "Will our leaders move in the He concludes as follows matter and ask Government to help them to evolve a cosmos out of the present chaos, or will they allow themselves to betray the true interests of the Nation for fear of the clamour of pseudo-patriots and thus gain a cheap popularity > "

Wr Shyamacharan Ganguli, well known for his articles in the Modern Review, has written on the subject in the October issue in favour of the immediate adoption of the Roman alphabet for the Bengali language. Reterence is made therein to the appreciative letters received by him from the Rev. J. Knowles and Dr. Grierson. Here it may be mentioned that the Romanic system of the Rev. J. Knowles and Mr. Ganguli's system are entirely different ones, although both are based on the Roman small letters.

Mr. Ganguli's system involves the use of diacritics in the representation of sounds peculiar to Indian languages. The Rev. J. Knowles has exhaustively dealt with this point in his book Our Duty to India and Indian Illiterates. There is no doubt that the Romanic alphabet is vastly superior to the system of Mr. Ganguli for purposes of writing and primary education—two most important considerations in respect of a script. Again, Mr. Ganguli complains against the non-phonetic nature of Bengali writing, but curiously enough recommends the dropping of distinguishing diacritic marks in the writing style.

The Romanic alphabet of the Rev. J. Knowles is not superior to the Indian systems of alphabet except for the purpose of the Typewriter. It is dissimilar to the Indian systems and does not conduce either to easiness in writing or to legibility in reading. The inherent defects of the cursive style have already been pointed out by me in my previous article in New India.

The advocates of Devanagari do not seem sufficiently to realise the part played by the typewriter in modern times. Too many liftings of the pen are necessary to make a Devanagari character. Devanagari cannot be printed in very small types. No doubt, the Rev. J. Knowles and others exaggerate a good deal the difficulty of acquiring the Indian system of alphabet.

The Rev. J. Knowles quotes profusely from the Alphabet, by Issac Taylor and almost concludes his book with the following. "The triumph of this great conception of letters was reserved for the gifted Semitic Race. To the sons of Shem we owe the most precious possessions of mankind—the Alphabet, the Book, and the Religion of the Book." It is possible that for persons like the Rev. J. Knowles and Dr. Grierson the Roman alphabet is the best system to be universally adopted, just as Christianity is, according to them, the only true religion. an examination of the various Indian systems leads one to the conclusion that the alphabet is deliberately made by man from time to time according to the requirements of age. In Southern India, the Grantha characters have been evolved solely for the purpose of writing the Samskrit. The Malayalam characters are only the modified Grantha. The Devanagari letters have all a common portion consisting of two straight lines in the form of a cross or swastika at the head of which most vowel symbols are It is certainly possible to develop a new system (perfect and well suited to the Indian languages) on the lines indicated by me at the Summer School organised by the S. P. N E in last May. The Rev. J. Knowles' claims for his system that "any one knowing the ordinary Roman alphabet and a vernacular could read that vernacular in Romanic letters after 5 minutes' or less study

of the scheme". If that is so, I venture to state that an Indian illiterate will not take more time to read his vernacular in the new script.

The sluggish mind is likely to make a great difference between the modified Roman letters and a new system of alphabet, not knowing the fact that any change in the method of writing, however trivial, is of a revolutionary character. Professor Max Muller, in his Lectures on the Science of Languages, referring to the labours of Sir Isaac Pitman and others in the direction of English Spelling Reform has the following:

I am far from underrating the difficulties that stand in the way of such a reform, and I am not so sanguine as to indulge in any hopes of sceing it carried for the next three or four generations. But I feel convinced of the truth and reasonableness of the principles on which that Reform rests, and as the innate regard for truth and reason, however dormant and timid at times, has always proved irresistible in the end, enabling men to part with all they hold most dear and sacred, whether Corn laws, or Stuart Dynasties, or Papal legates, or Heathen idols, I doubt not but that the effete and corrupt orthography will follow in their train.

But, unlike the English Spelling Reform, the problem of the common script for India appears to be an easy one, provided the script is suitable. In the new script the syllabic nature of the Indian systems is retained and therefore it can easily be learnt by any one. Publicspirited Indian businessmen in various parts of India may easily be induced to use typewriters (for the vernacular correspondence) to which the new Script is admirably adapted. Just as in the last century the growing demands of Western commerce gave an impetus to the spread of Pitman's Shorthand, the present Indian mercantile demands will bring about the wide use of the typewriter and along with it the common script. In the schools the script may be introduced and taught side by side with the existing vernacular script, a small beginning, no doubt, at first, but fraught with immense possibilities for the future.

A COMMON SCRIPT FOR INDIA

LANGUAGE is, at present, the means by which man satisfies his social instinct. There was a time when language was not reduced to writing. With the written language it is possible to reduce the limitations of time and space. Writing enables a man to correspond with distant and absent friends, and to hand down to posterity the result of the achievements in science, art, philosophy and religion, so that successive generations may rise to higher stages of civilisation. No civilisation which is enshrined in its literature is therefore lost to humanity. Great indeed is the factor of writing in the evolution of humanity.

A survey of the methods of writing now adopted by the living peoples of the world will, it is hoped, be very interesting. In China and to a much smaller extent in Japan also, the writing is ideographic. In this system of writing, each symbol represents a thing, an act or a state, and the writing is either vertical or from right to left. From Japan to India, the writing is mainly syllabic, i.e., there is no symbol in which is not involved ordinarily a vowel. Westward still from India as far as modern Europe the prevailing alphabet is Perso-Arabic. 'The writing is from right to left as each letter is written backward. In Europe and America generally the well-known Roman alphabet holds the field.

According to philologists, there are four distinct stages in the development of language, monosyllabism, agglutination, inflection and analysis. Some of them conclude that the part played in history by the different classes of language assigns to them that rank which the science

of language attributes to them. Whatever that may be as to language, this much is certain as to both writing and language that they have the same order of geographical distribution. The ideographic writing is almost confined to China, the home of monosyllabic language. Form Japan to Hindustan including countries like Annam, Siam, Burma, Java and Ceylon the prevailing method of writing is syllabic which admirably serves the purpose. In this region are also to be found languages belonging to the four distinct stages Mongolian languages are monosyllabic, the Dravidian are agglutinative while the Aryan languages are in the various stages of inflection with Hindi at the top which is, in many respects, analytic like English or French. Beyond India prevail the so-called alphabetic systems, viz, Perso-Arabic and Roman In the Arabic systems on account of the great paucity of letters a whole apparatus of diacritical marks and points have become necessary for anything like distinct reading. The most widespread language that now use the Roman alphabet is English in which the spelling is notoriously non-phonetic. This is, no doubt, partly owing to the defective nature of the Roman alphabet which does not provide adequately for the representation of all English sounds.

The western critic is generally prone to criticise harshly, everything that is alien, however useful or sacred the subject-matter may be to the people concerned. The methods of writing have certainly not escaped his attention. In Ruce and Language (International Scientific Series), M. Lefevre, after quoting M. Vinson for a description of the Chinese writing, concludes with the following:

I have heard it said that an educated Chinaman could not boast of knowing how to read before he reached the age of forty years ar more. It may be imagined how great a part caligraphy plays in Chinese education. It is astounding that such a system of writing should have been adopted also by the Japanese.

Judging by the result of 95 per cent of the population being trained to citizenship in Japan, her system of writing which is mainly syllabic with an admixture of Chinese ideographs is certainly not such a monster as our critic wants us to believe.

The eastern Nations have been living for thousands of years and have developed written languages. Why should the westerner think that in China or Japan or India a child is not as much at home with his symbols as is the case in either England or France. There is greater reason for the Chinaman from his point of view to question the superior wisdom of the westerner for whom the combination of a number of meaningless symbols conveys an idea. The Chinaman's system is perfect for him. In China, the symbol for a "married woman" is a complex one as is the idea. It is represented by putting three symbols together, viz., the symbols for a woman, the hand and the broom

The part played by phonetic spelling in the matter of literacy—ability to read and write one's vernacular—is either conveniently forgotten or considerably minimised by hostile critics. On this point it is worth while to quote what Baron Kikuchi had said before an English audience:

Now comes the difficulty of spelling. The spelling of both Chinese and Japanese words is not the same as their present pronunciation. But I need not explain this further, for you (English people) have greater trouble in this respect than we have. (Japanese Education, Chapter XII.)

The defective character of English orthography is too well known to require description. Elsewhere in the same book, the Japanese authority on education, referring to the unsatisfactory progress made by the Japanese students in general in the matter of learning the English language writes as follows:

There are various reasons for this; one is to be found in the nature of our own language. Our sounds, both consonantal and vowel are very simple. We have no l, r or th; we say ch instead of ti, tsu instead of tu, ji instead of di, he instead of fe; our r, is not the same as yours neither is our s and so on. Our vowel sounds are likewise very simple. So in teaching English it is difficult to make boys distinguish by ear and mouth the many different vowel sounds

you have. Then there are the accents Again, the structure of our sentences are totally different from that of European languages.

Probably here is a psychological truth. Only upon this basis it is possible to explain the more or less ludicrous position of the westerner with reference to the Indian syllabaries. The Indian syllabary, if dispassionately looked at, is nothing but an alphabet, much better than the Roman alphabet, having distinct symbols for all the speech sounds of the language. Their power seldom varies, i.e., the spelling is in general phonetic. The Indian child has certainly to acquire some more compound symbols with reference to non-initial vowels and compound consonants. In either case, the elements are in most cases easily distinguishable and the method is simple, uniform and easy. The syllabary is well suited to most Indian languages which are not analytic. The following quotation from the Modern Review February article of Babu Shyamacharan Gangvli, undoubtedly the greatest living Indian authority in phonetics and philology, will settle this matter for ever, for Mr. Ganguli can never be accused of partiality for Indian spllabaries:

The Rev. J. Knowles's estimate of the difficulty of learning any of the Indian indigenous systems of writing has been formed from the fereigner's and not the native's standpoint. His idea seems to be that it is as difficult for an Indian child speaking any particular Indian language to learn the indigenous system of writing that language as it is for an English missionary to learn it, and he forgets that if the English system of writing which is far worse for instance, than the Bengali system, which too is bad enough, does not materially obstruct the English speaking child's acquiring the English system of writing, there can be no reason why the Bengali system should prove an obstruction to the Bengali child.

Elsewhere in India, we are more fortunate than the Bengalis, and the additional difficulty of having to master few more cognate symbols is more than compensated by the greater facility the syllabary affords both in writing and reading. If only an Indian child gets as much schooling as his brother is offered in England or Japan, would India present such a heart-rending contrast to Japan with its 95 per cent of population trained to citizenship under adverse circumstances? The Rev. J.

Knowles only adds insult to injury when he maintains that the numerous vernacular characters constitute the chief cause of illiteracy in India.

The Rev. J Knowles makes another astounding assertion, viz, that by the use of his Romanic alphabet India will become the heir of the best efforts in letters of the western as well as the eastern. The Romanic alphabet of the Rev. J. Knowles is not, be it observed, the same as the ordinary Roman alphabet, and surely, there is no provision in it to make the English spelling phonetic at least in India. In no circumstance therefore the Romanic alphabet could be considered as a common script for India and England Even with a common script Mr. Ganguli is not at all enthusiastic on the point. He writes in the April issue of the Modern Review as follows:

A script common to several languages cannot indeed in itself be an inducement to one speaking any of those languages to learn any other among them. . . . Only if he has occasion to learn any of the others, community of script can come in as a help to him.

But how many in a country have occasion to learn the language of another country? The number must always be small, and as the help is only in connection with the learning of the mere alphabet which can ordinarily be done in a few hours, the advantage is not worth mentioning

It is not a little surprising therefore that, in the October issue of the Modern Review, Mr. Ganguh, in response to an anonymous Madrasi, thought fit to recommend the initiation of a method of writing and printing Bengali in Indo-Romanic, the name applied by Sir Monier Williams to Roman letters arranged in the Devanagari alphabetic order, with the hope that it may be of immediate service to non-Bengalis in the learning of the Bengali language, which has a copious literature. In all humility it has to be observed that the object of Mr. Ganguli cannot easily be attained even if, in addition to the Romanisation of the Bengali writing, Mr. Ganguh brings out publications of books in the Bengali language in the various alphabetic systems of the Madras Presidency as well, and arranges

for their free distribution also. His real object is "that the move in Bengal will be a spur to the other linguistic areas in India, and even to Europe itself, to bring the speedy application of the Roman alphabet to the writing of all languages". There is no doubt that Mr Ganguli has taken the step to bring about earlier the realisation of his cherished ideal that the Roman alphabet with certain modifications will ultimately supersede all other forms of writing.

How easy is such an ideal for one for whom the ideal of the evangelisation of the whole world has all along been a practical one? The Rev. J Knowles writes: "That the Roman letters are destined to become the letters of the world seems clear." In support of his position he refers to the efforts in that direction of the Christian missionaries in the East, the formation of a society in Japan and to artificial languages like the Esperanto. He does not say how many such artificial languages there are, nor does he offer statistics regarding languages newly reduced to writing in the Roman alphabet. There are such instances in India itself, the result of the philanthropic work of the Christian Missionaries for which India is bound to remain for ever grateful. The Rev. J. Knowles could easily have proved his contention as to Indian illiteracy. It is, however, a great relief to find that the Rev. J. Knowles considers as impractical the ideal of a universal language, although he quotes the instance of an Ex-Bishop of Calcutta who advocated the supersession of all Indian vernaculars by the English language.

But what really astonishes one is the following extract from the letter of the celebrated Sir George Grierson, the great British orientalist whose monumental work is the Linguistic Survey of India, recently written to Babu Shyamacharan Ganguli, his accomplished Indian friend and philologist, and quoted by the latter in his Modern Review October article:

As for Mr. Knowles's scheme I think that if they were all starting a scheme of transliteration de novo, his system would demand serious consideration. But at present another system holds the field and is universally employed by European scholars. Being

established, good or bad, it would be very difficult to oust it, just as it would be difficult to oust any other alphabetical system widely accepted . . . I think that it would be a very good thing if some modification of the Roman alphabet could be accepted as a secondary alphabet all over the world.

There is no doubt that Sir George also considers the ideal of a universal alphabet as remotely practical. Anyhow it is something that a distinction is made by him between a standard transliteration table and the desirability of a universal or secondary alphabet. We have also his great authority that it is difficult to oust an alphabetical system widely accepted.

That philologists should strive after a standard transliteration table for the languages of the world is right, and the effort is highly laudable; and that as most of them are used to the Roman alphaber, it is right also that the transliteration should be on the basis of that script why a modification of the Roman alphabet should be accepted as a secondary alphabet all over the world, it is difficult to understand. Is it because it is the one most widely spread and the three foremost races of men in the world—the English-speaking, the German-speaking and the French-speaking -as Mr. Canguli seem to think, use it? Or is it because the Christian Missionaries carry it with them wherever they go? The Christian Missionaries cannot help doing it. Nor should the Roman alphabet be an ideal one because it is widely spread, and used by three foremost races. Mr Ganguli says that it has inherent merits, but what they are he has not told us in any of his recent articles. On the other hand, some of the inherent defects of the cursive style, which both Mr. Ganguli and the Rev. J Knowles favour, have already been pointed out in a previous article. The Roman alphabet has not got either the scientific analysis and classification of the speech-sounds as in Samskrit, hor can it boast of anything that can approach the brevity, simplicity and philosophy of Pitman's Shorthand alphabet. The ideal of a universal language is generally regarded as impractical; the learning of the mere alphabet is infinitely easier than the learning of the

language; and that it is difficult to oust an alphabetic system widely used In the above circumstances why the Roman alphabet with some modifications should be accepted as a secondary alphabet all over the world will ever remain a riddle, at least for those for whom the ideal of a universal creed is impractical. one alphabet for an entire country, which way, may be divided, as is India, is considered desirable as being helpful to intercourse throughout the country, why should not one alphabet for all the world be considered still more desirable, on the ground of its being promotive of intercourse over the widest possible area. namely, the entire surface of the world accessible to human beings?" So asks Mr. Ganguli in his Modern Review April article. The simple answer is because, as India wills to be a Nation and that a unique one, it becomes an organism. So long as there is a difference between an organism and an unorganised mass, the ideal of a common script for India may be proved to be practical and the ideal of a universal alphabet or a secondary alphabet as Sir George Grierson mildly puts it, for the whole world will ever remain as impractical

The Roman alphabet is recommended as common script for India primarily on account of the likelihood of its ultimately becoming the universal alphabet. The ideal is as visionary as the other ideal of the universal creed. We have also found that the Roman alphabet is not superior to the existing Indian systems at least so far as the Indian languages are concerned. Such being the case, it is very unfortunate that Mir George Grierson has fallen into the error as to the desirability of the Roman alphabet with some modifications being accepted throughout the world as a secondary alphabet. For the ever-vigilant British Missionaries will not fail to take advantage of his opinion, which carries undoubted weight with the authorities both in India and England, to try to oust the Indian systems of 'alphabet in the same way that their French brethren are reported to be doing in Annam vide Page 48 of the Rev. J. Knowles's book The Rev. J. Knowles, in his article in New India of 9th April, 1918, referred to the memorial

submitted to the Secretary of State signed by a number of gentlemen. It may be that Sir George Grierson also is one of them. The "memorialists pray that Government will appoint a Commission on which Indians and Indian interest shall have full representation, to consider the question of a common alphabet for Indian languages and to decide upon some alphabet, which, on approval by Government, shall be sanctioned for optional use in schools and public courts." Here we have a possible explanation of the phrase "secondary alphabet" used by Sir George Grieison It means "optional use in schools and public courts" The Rev. J. Knowles would have already moved in the matter and the Commission is also in course of formation There is no one living, at present, in the whole world better fitted to preside over it than Sir George Grierson With Rev. J. Knowles as Secretary and gentlemen like Babu Govinda Dasa and Babu Shyamacharan Ganguli to represent Indian interests, the fate of the Indian syllabaries will be sealed. For what can availagainst the array of extracts from the writings and speeches "high Government officials like Sir Charles Trevelyan, distinguished Oriental scholars like Professor Monier Williams, celebrated missionaries like Dr. Duff together with others, familiar with Indian peoples, Indian languages and Indian needs," now diligently being marshalled by the Rev J. Knowles Proselytising Missionaries, the best judges as to Indian needs in education and religion! How long India has to endure this Prussianism in education and religion!

It is just possible that the appointment of the Commission will be postponed a little to watch the experiment that will be made under the Montagu-Chelmsford Reforms to test the ability of the Indians to manage educational affairs. Primary Education at least will be handed over to the Indians, as the late Mr. G. K. Gokhale had made it a little bit inconvenient for the bureaucracy. The Secondary and University Education is not likely to pass at once into the hands of the Indians, as that will considerably displease the Christian Missionaries who wield the most powerful English influence according to Sir George

Grierson, and to safeguard whose interests such great anxiety is felt by the framers of the Report on Indian Reforms. The experiment is not likely to succeed. And the opportunity is sure to arise for the application of the prescription ready made by the Rev. J. Knowles, for the disease of Indian illiteracy so admirably diagnosed by him in his book Our Duty to India and Indian Illiterates.

If a common script is not wanted for India to reduce its illiteracy, if it is not considered a help in the learning of foreign languages and if the ideal of a universal script is impractical, why then a common script for India? We have found that the existing systems of alphabet are not suitable for that purpose, and that the common script for India should combine in it all that is best in East and West, the scientific classification of the speech-sounds as in Samskrit as well as the characteristics of Pitman's Shorthand letters. The script also will thereby undergo its next stage in evolution. The common script will bring in all the advantages that Babu Govinda Dasa mentions on pages 244-246 of his book, Governance of India. Provinces in India at present comprises various linguistic areas. There are always a large number of people who permanently live in an area other than their own vernacular. They will be spared the trouble of learning two systems of alphabet. In India proper, there are two groups of languages, the Dravidian in the south and the Aryan in the north. Babu Govinda Dasa truly observes "that many complicated scripts are further anti-national forces. They make for division, where there need be none. If, for instance, Marathi, Gujerati, Hindi, Urdu. Maithili and Bengali, were all to be printed and written in one script, how very much easier it would become for people to understand each other and read each other's literature; for the languages are not so very different from each other as to require more than two or three months' learning in each to make one fairly at home in them." This is equally true of the Dravidian languages, Telugu and Canarese, and Tamil and Malayalam. The problem of a common script is closely allied to the problem of a common language for India. There is no one better

fitted for the purpose than Hindustani which, in most respects, is analytic like English or French. The Musalmans use it all over India, and so it is already a National language. There is nothing that can be compared to a common language as a unifier of Hindus and Muhammadans: And yet how short-sighted are the two great communities will be evident from what Sir George Crierson had said in the Languistic Survey of India both as to the language and the scripts.

Language,—Yet in spite of possessing such a vocabulary and a power of expression scarcely inferior to that of English, it has become the fashion of late years to write books, not to be read by the millions of Upper India, but to display the author's learning to a comparatively small circle of Samskrit knowing scholars. Unfortunately the most powerful English influence has during this period been on the side of the Samskritists. This Samskritised Hindi has been largely used by Mission lifes and the translations of the Bible have been made into it. The few native writers have stood up for the use of the Hindi undefiled nave had small success in the face of so potent an example of misguided efforts.

Very similar remarks apply mutatis mutandis to that form of Urdu which is overloaded with Persan words. The Hindustani of Musalmans will always differ in its vocabulary from that of Hindus, but there is no reason for over-loading a naturally facile and elegant form of speech with hundreds of exotic expressions which are unintelligible to nine-tenths of the author's co-religionists. Urdu can be simple and Urdu can be pedantic. The simple belongs to India, the pedantic is an imitation of the language of a foreign country. There should be no hesitation in the choice made by a patriotic Indian Musalman.

Scripts.—Amongst faraties who ought to know better, but do not wish to do so, this question of characters has unfortunately become a sort of religious shibboleth. Pure Hindustani c in be written with ease in either character and Musalmans find it easier to read it in the Persian and most Hindus in the Devanagari. But øwing to the fact that the extreme varieties of Hindustam on each side can only each be written in one character, these fanatics have confused alphabet with language. They say because a thing is written in Devanagari, therefore it is Hindi, the language of Hindus and because a thing is written in the Persian character, therefore it is Urdu, the language of Musalmans. Nothing could be further from the truth. The written character does not make the language.

The problem of a common language for India is entrancing, and paradoxical, as it may seem, the English

language which gave birth to the idea of India a Nation, is not destined to be the instrument to make India a Nation. There is no reason why there should remain any longer the fanaticism as to scripts. Both Persian and Nagari are quite unsuited for modern needs, and there is no reason why both parties should continue to cling to the forms which divide. The common script will certainly pave the way for the common language. The propaganda work may be carried on seperately, but it would be better if it is done hand in hand.

THE "TĀRAKA LIPI"

THE Common Script for India should combine in it the scientific classification of the speech-sounds as in Samskrit and the characteristics of Pitman's Shorthand letters. It should also be more comprehensive than any of the existing systems of alphabet, Nagari, Persian or Roman; ie., provision should be made for the representation by means of distinct symbols, of all the typical sounds now met with in India and represented by the three rival systems of alphabet This will tend to make all writing in India phonetic (whatever may be the language) and will also help to facilitate the importation of significant words of Arabic, Samskrit or Anglo-Saxon source into the common language, Hindustani. It is inevitable that the common language will be enriched from these sources representing respectively the Musalman, Hindu and the Christian culture, each having its own distinctive note of will, wisdom and activity.

It is, of course, impossible to provide for the minute shades of pronunciation. The principle adopted is the same as that of Sir Isaac Pitman. The Pitmanic alphabet comprehends the 36 broad typical sounds of the English language—12 vowels and 24 consonants—and assigns to each a definite sign According to Max Muller "English can be written rationally and read easily with the Pitmanic alphabet". For the Urdu language few more symbols would be required to represent the peculiar gutteral sounds. The Malayalam alphabet may be made the basis for all other Indian languages as it provides for the peculiar Dravidian sounds also in addition to Samskrit sounds.

The consonants will be named as in Samskrit with the help of the vowel "a" which is the first letter in all the systems of alphabet now current in the whole world. The special feature is that the inherent vowel element may be separated from the consonant concerned. The "Tāraka Lipi" therefore combines all the advantages of a pure alphabet for purposes of printing and typewriting while serving the purpose of a syllabary which is the easiest for writing purposes. The consonant and the vowel that follows it join easily and naturally in every instance. No lifting of the hand is necessary to make a letter which is brief, simple and distinct.

The letters are arranged into two groups, the vowels and consonants. The vowels are represented by horizontal straight strokes and the consonants by vertical curves. The consonants are again divided into two groups, the checks and the breaths as in Max Muller's classification. The checks are indicated by left curves and the breaths by right curves. Similar sounds, both vowels and consonants are systematically represented by similiar symbols. There is consistency throughout in the representation of long vowels, aspirated consonants and double consonants.

The writing is easy, the script being an alphabet of nature. The system may be learnt in half an hour. With one hour's daily practice for one month, one can write in this script his vernacular much easier and with greater legibility than in the existing script. In printing it considerably reduces the number of types. It is admirably suited to the typewriter as the letters are few and of equal size. For this quality alone, viz., its immediate utility for purposes of Indian mercantile correspondence, it deserves to be adopted at once.

It involves only one style quite unlike the Roman which has three distinct styles, the cursive style, the book alphabet and the capitals. It is akin to the existing Indian systems and therefore involves very little additional trouble for the student if it is introduced at once as a secondary alphabet in schools and colleges. For the sake of beauty, a small circle is added at the beginning in the

case of initial vowels. The first letter of the alphabet thereby also conforms to the description given in the Bhagavad-Gıta, Chapter X, about the first sound "Of letters, the letter 'A' I am" All other letters of the alphabet will only be portions of the letter "A" which is derived from that form of Hindu Swastika which stands for the manifested universe.

O

Taraka Lipi.

E. 2 (306a

Malayalam Sounds.

vowels: - (Initial)

رِّهُ, رَبِّهُ, رَبِّهِ, رَبِّهٍ, رَبِّهٍ, رَبِّهٍ, رَبِّهٍ, رَبِّهٍ, رَبِّهٍ, رَبِّهِ, رَبِّهٍ, رَبِهٍ, رَبِّهٍ, رَبِّهٍ, رَبِّهٍ, رَبِّهٍ, رَبِّهٍ, رَبِّهٍ, رَبِهٍ, رَبِّهٍ, رَبِّهٍ, رَبِّهٍ, رَبِّهٍ, رَبِّهٍ, رَبِّهٍ, رَبِّهٍ, رَبِّهٍ, رَبِهٍ, رَبِي إِنْهِ إِنَّهِ إِنَّهِ إِنَّهِ إِنْهِ إِنْهِ إِنْهِ إِنَّهِ إِنَّهِ إِنْهِ إِنْهِ إِنَّه

Notes

1. Ri, Re, li, li are rarely used and so they may be dropped. 2. The long vowels are formed by

adding a tick to the Short ones.

3. By dropping the circle the following 12 vowel symbols are obtain a. b. a, a, a & ã (2) YOMEF L Scheme au. com 's 1's and " will be may represent respectively the viruels in 'cat', 'Cot' and 'caught The is wirels for 16 and 17 are -20 -

Consonants (Sounded with the help of the vowel a) ba n **%** pha met with in Drawidan Languages

Notes

The pure consonant symbols are the curves only written downward. as C. G., E., C. for g., J. d. d and b respectively. without the initial small circle, the symbols will stand for Surds. The nasals are formed by prepring a lick to the surds. Asmall dash at the head of the strokes aspirales them. The final circle to the cerebral is made with the Left motion as below



allan) will be (Consonants the

For conjunct Consonants, the monants have to be separately ritten.

2 roig of (marttyan) =

cosys (lakshyam) = 3 (b) - 0

For the English language the folforming additional Symbols are necessary E-3, W-7, 1-E, th-5, 7.... 0, d-E. TH-S,

7, 7. C will represent the becaliar somes in wrote or thendestane which are usually indicated by means of the Devanagari letters Concerned with a dot below. Specimen.

2-h2-6633 00 6.30 200 6.12. 612-0 66366120 003. 045 6206-60 06.60 60 656 0065h6-666. 632. 000 66 2166.

(The Same in Wind ayalam Character)

N 100 1100 03 -

R. Same transliterated in Roman)

ayenavacha manasendriyairva uddhyatmanava prakritesvabhovat aromiyatyatsakalam parasmai arayanaya Svayamarppayami.

41

Chaquad Gita Chapter X.

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